Table-Talk:

BEING THE

DISCOURSES

OF

John Selden, Esq;

OR HIS

SENSE of various MATTERS of Weight and high Consequence;

Relating especially to

Religion and State.

Distingue Tempora.

The Second Edition.

LONDON,

Printed for *Jacob Tonson*, at the Judge's-Head near the *Inner-Temple Gate* in *Fleetstreet*; and *Awnsham* and *John Churchill*, at the *Black Swan* in *Pater-Noster-Row*, 1696.

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To the Honourable

Mr. Juſtice *Hales*,

One of the

JUDGES

OF THE

Common-Pleas;

And to the much Honoured

Edward Heywood,
John Vaughan,
AND
Rowland Jewks
} Eſquiers.

Moſt worthy Gentlemen,

WEre you not Executors to that Perſon, who (while he liv'd) was the Glory of the Nation; yet I am Confident any thing of his would find Acceptance with you, and truly the Senſe and Notion here is wholly his, and moſt of the Words. I had the opportunity to hear his Diſcourſe twenty Years together, and left all thoſe Excel-

lent things that uſually fell from him might be loſt, ſome of them from time to time I faithfully committed to Writing, which here digeſted into this Method, I humbly preſent to your Hands; you will quickly perceive them to be his by the familiar Illuſtrations wherewith they are ſet off, and in which way you know he was ſo happy, that with a marvelous delight to thoſe that heard him) he would preſently convey the higheſt Points of Religion, and the moſt important Affairs of State to an ordinary apprehenſion.

In reading be pleas'd to diſtinguiſh Times, and in your Fancy carry along with you, the *When* and the *Why*, many of theſe things were ſpoken; this will give them the more Life, and the ſmarter Reliſh. 'Tis poſſible the Entertainment you find in them, may render you the more inclinable to pardon the Preſumption of

Your moſt Obliged and

moſt Humble Servant

RI. MILWARD.

THE

THE

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THE

THE DISCOURSES OF *John Selden*, Esq;

Abbies, Priories, &c.

1. THE unwillingness of the Monks to part with their Land, will fall out to be just nothing, because they were yielded up to the King by a Supream Hand, (*viz.*) a Parliament. If a King conquer another Country, the People are loath to lose their Lands, yet no Divine will deny, but the King may give them to whom he please. If a Parliament make a Law concerning Leather, or any other Commodity, you and

I for Example are Parliament-Men, perhaps in reſpect to our own private Intereſt, we are againſt it, yet the major Part conclude it, we are then in volv'd, and the Law is good.

2. When the Founder of Abbies laid a Curſe upon thoſe that ſhould take away thoſe Lands, I would fain know what Power they had to curſe me; 'Tis not the Curſes that come from the Poor, or from any Body, that hurt me, becauſe they come from them, but becauſe I do ſomething ill againſt them that deſerves God ſhould curſe me for it. On the other ſide, 'tis not a Man's bleſſing me that makes me bleſſed, he only declares me to be ſo, and if I do well I ſhall be bleſſed, whether any bleſs me or not.

3. At the time of Diſſolution, they were tender in taking from the Abbots and Priors their Lands and their Houſes, till they ſurrendred them (as moſt of them did) indeed the Prior of St. *John's*, Sir *Richard Weſton*, being a ſtout Man, got into *France*, and ſtood out a whole Year, at laſt ſubmitted, and the King took in that Priory alſo, to which the Temple belonged, and many other Houſes in *England*, they did not then cry

cry no Abbots, no Priors, as we do now no Biſhops, no Biſhops.

4. *Henry* the Fifth put away the Friars, Aliens, and ſeized to himſelf 100000 *l.* a Year, and therefore they were not the Proteſtants only that took away Church Lands.

5. In Queen *Elizabeths* time, when all the Abbies were pulled down, all good Works defaced, then the Preachers muſt cry up Juſtification by Faith, not by good Works.

Articles.

1. THE nine and thirty Articles are much another thing in *Latin*, (in which Tongue they were made) than they are tranſlated into *Engliſh*; they were made at three ſeveral Convocations, and confirmed by Act of Parliament ſix or ſeven Times after. There is a Secret concerning them: Of late Miniſters have ſubſcribed to all of them, but by Act of Parliament that confirm'd them, they ought only to ſubſcribe to thoſe Articles which contain matter of Faith, and the Doctrine of the Sacraments, as appears by the firſt Subſcriptions. But Biſhop *Bancroft* (in the Convocation

held in King *Jame*'s days) he began it, that Miniſters ſhould ſubſcribe to three Things, to the King's Supremacy, to the Common-Prayer, and to the Thirty Nine Articles; many of them do not contain matter of Faith. Is it matter of Faith how the Church ſhould be govern'd? Whether Infants ſhould be baptized? Whether we have any Property in our Goods? *&c.*

Baptiſm.

1. 'TWas a good way to perſuade Men to be chriſtned, to tell them that they had a Foulneſs about them, *viz.* Original Sin, that could not be waſhed away but by Baptiſm.

2. The Baptiſing of Children with us, does only prepare a Child againſt he comes to be a Man, to underſtand what Chriſtianity means. In the Church of *Rome*, it has this Effect, it frees Children from Hell. They ſay they go into *Limbus Infantum.* It ſucceeds Circumciſion, and we are ſure the Child underſtood nothing of that at eight Days old; why then may not we as reaſonably baptiſe a Child at that Age? in *England* of late years I ever thought the Parſon baptiz'd

baptiz'd his own Fingers rather than the Child.

3. In the Primitive Times they had God-fathers to ſee the Children brought up in the Chriſtian Religion, becauſe many times, when the Father was a Chriſtian the Mother was not, and ſometimes, when the Mother was a Chriſtian, the Father was not, and therefore they made choice of two or more that were Chriſtians, to ſee their Children brought up in that Faith.

Baſtard.

1. 'TIS ſaid the 23*d.* of *Deuteron.* 2. [*A Baſtard ſhall not enter into the Congregation of the Lord, even to the tenth Generation.*] *Non ingredietur in Eccleſiam Domini*, he ſhall not enter into the Church. The meaning of the Phraiſe is, he ſhall not marry a *Jewiſh* Woman. But upon this groſly miſtaken; a Baſtard at this Day in the Church of *Rome*, without a Diſpenſation, cannot take Orders; the thing haply well enough where 'tis ſo ſettled; but 'tis upon a Miſtake, (the Place having no reference to the Church) appears plainly by what follows at the third Verſe [*An Ammonite or Moabite ſhall*

not enter into the Congregation of the Lord, even to the tenth Generation.] Now you know with the *Jews* an *Ammonite* or a *Moabite* could never be a Prieſt; becauſe their Prieſts were born ſo, not made.

Bible, Scripture.

1. 'TIS a great Queſtion how we know Scripture to be Scripture, whether by the Church, or by Man's private Spirit: Let me ask you, how I know any thing? how I know this Carpet to be green? Firſt, becauſe ſome body told me it was green; that you call the Church in your Way. Then after I have been told it is green, when I ſee that Colour again, I know it to be green, my own Eyes tell me it is green, that you call the private Spirit.

2. The *Engliſh* Tranſlation of the Bible is the beſt Tranſlation in the World, and renders the Senſe of the Original beſt, taking in for the *Engliſh* Tranſlation, the Biſhop's Bible as well as King *James*'s. The Tranſlation in King *James*'s time took an excellent way. That Part of the Bible was given to him who was moſt excellent in ſuch a Tongue (as the *Apocrypha* to *Andrew Downs*) and then they met to-

together, and one read the Tranſlation, the reſt holding in their Hands ſome Bible, either of the learned Tongues, or *French*, *Spaniſh*, *Italian*, &c. if they found any Fault, they ſpoke; if not he read on.

3. There is no Book ſo tranſlated as the Bible for the purpoſe. If I tranſlate a *French* Book into *Engliſh*, I turn it into *Engliſh* Phraſe, not into *French Engliſh* [*Il fait froid*] I ſay 'tis cold, not, it makes cold; but the Bible is rather tranſlated into *Engliſh* Words than into *Engliſh* Phraſe. The *Hebraiſms* are kept, and the Phraſe of that Language is kept: As for Example, [He uncover'd her Shame] which is well enough, ſo long as Scholars have to do with it; but when it comes among the Common People, Lord, what Jeer do they make of it!

4. *Scrutamini Scripturas.* Theſe two Words have undone the World; becauſe Chriſt ſpake it to his Diſciples; therefore we muſt all, Men, Women and Children, read and interpret the Scripture.

5. *Henry* the Eighth made a Law, that all Men might read the Scripture, except Servants; but no Woman, except Ladies and Gentlewomen, who had Leiſure and might ask ſomebody the Meaning

ning. The Law was repeal'd in *Edward* the Sixth's Days.

6. Lay-men have beſt interpreted the hard Places in the Bible, ſuch as *Johannes Picus*, *Scaliger*, *Grotius*, *Salmanſius*, *Heinſius*, &c.

7. If you ask which of *Eraſmus*, *Beza*, or *Grotius* did beſt upon the New Teſtament, 'tis an idle Queſtion: For they all did well in their Way. *Eraſmus* broke down the firſt Brick, *Beza* added many things, and *Grotius* added much to him, in whom we have either ſomething new, or ſomething heighten'd, that was ſaid before, and ſo 'twas neceſſary to have them all three.

8. The Text ſerves only to gueſs by, we muſt ſatisfie our ſelves fully out of the Authors that liv'd about thoſe times.

9. In interpreting the Scripture, many do as if a Man ſhould ſee one have ten Pounds which he reckon'd by 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. meaning four was but four Unites, and five five Unites, *&c.* and that he had in all but ten Pounds; the other that ſees him, takes not the Figures together as he doth, but picks here and there, and thereupon reports, that he hath five Pounds in one Bag, and ſix Pounds in another Bag, and

nine

nine Pounds in another Bag, *&c.* when as in truth he hath but ten Pounds in all. So we pick out a Text here and there to make it ſerve our turn; whereas if we take it altogether, and conſider'd what went before, and what followed after, we ſhould find it meant no ſuch thing.

10. Make no more Alegories in Scripture than needs muſt, the Fathers were too frequent in them, they indeed before they fully underſtood the literal Senſe, look'd out for an Alegory. The Folly whereof you may conceive thus: Here at the firſt ſight appears to me in my Window a Glaſs and a Book; I take it for granted, 'tis a Glaſs and a Book, thereupon I go about to tell you what they ſignifie; afterwards upon nearer view, they prove no ſuch thing; one is a Box made like a Book, the other is a Picture made like a Glaſs where's now my Alegory?

11. When Men meddle with the literal Text, the Queſtion is, where they ſhould ſtop: In this Caſe, a Man muſt venture his Diſcretion and do his beſt to ſatisfie himſelf and others in thoſe Places where he doubts, for although we call the Scripture the Word of God (as it is) yet it was

was writ by a Man, a mercenary Man, whoſe Copy, either might be falſe, or he might make it falſe: For Example, here were a thouſand Bibles printed in *England* with the Text thus, [*Thou ſhalt commit Adultery*] the Word [*not*] left out; might not this Text be mended?

12. The Scripture may have more Senſes beſides the Literal; becauſe God underſtands all things at once; but a Man's Writing has but one true Senſe, which is that which the Author meant when he writ it.

13. When you meet with ſeveral Readings of the Text, take heed you admit nothing againſt the *Tenets* of your Church; but do as if you were going over a Bridge, be ſure you hold faſt by the Rail, and then you may dance here and there as you pleaſe; be ſure you keep to what is ſettled, and then you may flouriſh upon your various Lections.

14. The *Apocrypha* is bound with the Bibles of all Churches that have been hitherto. Why ſhould we leave it out? The Church of *Rome* has her *Apocrypha* (viz.) *Suſanna* and *Bell and the Dragon*, which ſhe does not eſteem equally with the reſt of thoſe Books that we call *Apocrypha*.

Biſhops before the Parliament.

1. A Biſhop as a Biſhop, had never any Eccleſiaſtical Juriſdiction: For as ſoon as he was *Electus Confirmatus*, that is, after the three Proclamations in *Bow-Church*, he might exerciſe Juriſdiction, before he was conſecrated, not till then, he was no Biſhop, neither could he give Orders. Beſides, *Suffragans* were Biſhops, and they never claim'd any Juriſdiction.

2. Anciently the Noble-Men lay within the City for Safety and Security. The Biſhops Houſes were by the Water-ſide, becauſe they were held ſacred Perſons which no body would hurt.

3. There was ſome Senſe for *Commendams* at firſt, when there was a Living void, and never a Clerk to ſerve it, the Biſhops were to keep it till they found a fit Man, but now 'tis a Trick for the Biſhop to keep it for himſelf.

4. For a Biſhop to preach, 'tis to do other Folks Office, as if the Steward of the Houſe ſhould execute the Porter's or the Cook's Place: 'Tis his Buſineſs to ſee that they and all other about the Houſe perform their Duties.

5. The

5. That which is thought to have done the Biſhops hurt, is their going about to bring Men to a blind Obedience, impoſing things upon them [though perhaps ſmall and well enough] without preparing them, and inſinuating into their Reaſons and Fancies, every Man loves to know his Commander. I wear thoſe Gloves; but perhaps if an Alderman ſhould command me, I ſhould think much to do it: What has he to do with me? Or if he has, peradventure I do not know it. This jumping upon things at firſt Daſh will deſtroy all: To keep up Friendſhip, there muſt be little Addreſſes and Applications, whereas Bluntneſs ſpoils it quickly: To keep up the Hierarchy, there muſt be little Applications made to Men, they muſt be brought on by little and little: So in the Primitive Times the Power was gain'd, and ſo it muſt be continued. *Scaliger* ſaid of *Eraſmus*; *Si minor eſſe voluit, major fuiſſet.* So we may ſay of the Biſhops, *Si minores eſſe voluerint, majores fuiſſent.*

6. The Biſhops were too haſty, elſe with a diſcreet Slowneſs they might have had what they aim'd at: The old Story of the Fellow, that told the Gentleman, he might get to ſuch a Place, if he did not

not ride too faſt, would have fitted their turn.

7. For a Biſhop to cite an old Canon to ſtrengthen his new Articles, is, as if a Lawyer ſhould plead an old Statute that has been repeal'd God knows how long.

Biſhops in the Parliament.

1. BIſhops have the ſame Right to ſit in Parliament as the beſt Earls and Barons, that is, thoſe that were made by Writ: If you ask one of them [*Arundel, Oxford, Northumberland*] why they ſit in the Houſe? they can only ſay, their Fathers ſate there before them, and their Grandfather before him, *&c.* And ſo ſay the Biſhops, he that was a Biſhop of this Place before me, ſate in the Houſe, and he that was a Biſhop before him, *&c.* Indeed your latter Earls and Barons have it expreſs'd in their Patents, that they ſhall be called to the Parliament. *Objection*, but the Lords ſit there by Blood, the Biſhops not. *Anſwer*, 'Tis true, they ſit not there both the ſame way, yet that takes not away the Biſhops Right: If I am a Parſon of a Pariſh, I have as much Right to my Gleab and Tithe, as you have

have to your Land which your Anceſtors have had in that Pariſh Eight Hundred Years.

2. The Biſhops were not Barons, becauſe they had Baronies annex'd to their Biſhopricks (for few of them had ſo, unleſs the old ones, *Canterbury*, *Wincheſter*, *Durham*, &c. the new erected we are ſure had none, as *Gloceſter*, *Peterborough*, &c. beſides few of the Temporal Lords had any Baronies.) But they are Barons, becauſe they are called by Writ to the Parliament, and Biſhops were in the Parliament ever ſince there was any mention, or ſign of a Parliament in *England*.

3. Biſhops may be judged by the Peers, tho' in time of Popery it never hapned, becauſe they pretended they were not obnoxious to a ſecular Court; but their way was to cry *Ego ſum Frater Domini Papæ*, I am Brother to my Lord the Pope, and therefore take not my ſelf to be judged by you; in this Caſe they impanell'd a *Middleſex* Jury, and diſpatch'd the Buſineſs.

4. Whether may Biſhops be preſent in Caſes of Blood? *Anſw.* That they had a Right to give Votes, appears by this, always when they did go out, they left a Proxy, and in the time of the Abbots, one Man

Man had 10, 20 or 30 Voices. In *Richard* the Second's time, there was a Proteſtation againſt the Canons, by which they were forbidden to be preſent in Caſe of Blood. The Statute of 25th. of *Henry* the Eighth may go a great way in this Buſineſs. The Clergy were forbidden to uſe or cite any Canon *&c.* but in the latter End of the Statute, there was a Clauſe, that ſuch Canons that were in uſage in this Kingdom, ſhould be in force till the thirty two Commiſſioners appointed ſhould make others, provided they were not contrary to the King's Supremacy. Now the Queſtion will be, whether theſe Canons for Blood were in uſe in this Kingdom or no? the contrary whereof may appear by many Preſidents in *R.* 3. and *H.* 7. and the beginning of *H.* 8. in which time there were more attainted than ſince, or ſcarce before: The Canons of Irregularity of Blood were never receiv'd in *England*, but upon pleaſure. If a Lay-Lord was attainted, the Biſhops aſſented to his Condemning, and were always preſent at the paſſing of the Bill of Attainder. But if a Spiritual Lord, they went out, as if they car'd not whoſe Head was cut off, ſo none of their own. In thoſe Days, the Biſhops being of great Houſes, were oft-

often entangled with the Lords in Matters of Treaſon. But when d'ye hear of Biſhop a Traytor now?

5. You would not have Biſhops meddle with Temporal Affairs, think who you are that ſay it. If a Papiſt, they do in your Church; if an *Engliſh* Proteſtant, they do among you; if a Presbyterian, where you have no Biſhops, you mean your Presbyterian Lay-Elders, ſhould meddle with temporal Affairs as well as Spiritual. Beſides all Juriſdiction is Temporal, and in no Church, but they have ſome Juriſdiction or other. The Queſtion then will be reduced to *Magis* and *Minus*; They meddle more in one Church than in another.

6. *Objection.* Biſhops give not their Votes by Blood in Parliament, but by an Office annext to them, which being taken away they ceaſe to vote, therefore there is not the ſame Reaſon for them as for Temporal Lords. *Anſw.* We do not pretend they have that Power the ſame Way, but they have a Right: He that has an Office in *Weſtminſter-Hall* for his Life, the Office is as much his, as his Land is his that hath Land by Inheritance.

7. Whe-

7. Whether had the inferior Clergy ever any thing to do in the Parliament? *Anſw.* No, no otherwiſe than thus, There were certain of the Clergy that uſed to aſſemble near the Parliament, with whom the Biſhops, upon occaſion might conſult (but there were none of the Convocation, as 'twas afterwards ſettled, (*viz.*) the Dean, the Arch-Deacon, one for the Chapter, and two for the Dioceſs) but it happened by continuance of time (to ſave Charges and Trouble) their Voices and the Conſent of the whole Clergy were involved in the Biſhops and at this Day the Biſhops, Writs run, to bring all theſe to the Parliament, but the Biſhops themſelves ſtand for all.

8. Biſhops were formerly one of theſe two Conditions, either Men bred Canoniſts and Civilians, ſent up and down Ambaſſadors to *Rome* and other Parts, and ſo by their Merit came to that Greatneſs, or elſe great Noble Men's Sons, Brothers, and Nephews, and ſo born to govern the State: Now they are of a low Condition, their Education nothing of that way; he gets a Living, and then a greater Living, and then a greater than that, and ſo comes to govern.

9. Biſhops are now unfit to Govern, becauſe of their Learning, they are bred up in another Law, they run to the Text for ſomething done amongſt the *Jews* that nothing concerns *England*; 'tis juſt as if a Man would have a Kettle, and he would not go to our *Brazier* to have it made, as they make Kettles, but he would have it made as *Hiram* made his Braſs-work, who wrought in *Solomon's* Temple.

10. To take away Biſhops Votes, is but the beginning to take them away; for then they can be no longer uſeful to the King or State. 'Tis but like the little Wimble, to let in the greater Auger. *Objection.* But they are but for their Life, and that makes them always go for the King as he will have them. *Anſwer.* This is againſt a Double Charity, for you muſt always ſuppoſe a bad King and bad Biſhops. Then again, whether will a Man be ſooner content, himſelf ſhould be made a Slave, or his Son after him? [when we talk of our Children, we mean our ſelves,] beſides, they that have Poſterity are more obliged to the King, than they that are only for themſelves, in all the Reaſon in the World.

11. How

11. How ſhall the Clergy be in the Parliament, if the Biſhops are taken away? *Anſwer.* By the Laity, becauſe the Biſhops, in whom the reſt of the Clergy are included, are ſent to the taking away their own Votes, by being involv'd in the major Part of the Houſe. This follows naturally.

12. The Biſhops being put out of the Houſe, whom will they lay the Fault upon now? When the Dog is beat out of the Room, where will they lay the Stink?

Biſhops out of the Parliament.

1. IN the beginning Biſhops and Preſbyters were alike, like the Gentlemen in the Country, whereof one is made Deputy Lieutenant, and another Juſtice of Peace, ſo one is made a Biſhop, another a Dean; and that kind of Government by Arch-biſhops, and Biſhops no doubt came in, in imitation of the Temporal Government, not *Jure Divino.* In time of the *Roman* Empire, where they had a Legatus, there they placed an Arch-Biſhop, where they had a Rector, there a Biſhop, that every one might be inſtructed in Chriſtiani-

ty, which now they had received into the Empire,

2. They that ſpeak ingeniouſly of Biſhops and Presbyters, ſay, that a Biſhop is a great Presbyter, and during the time of his being Biſhop, above a Presbyter: as your Preſident of the Colledge of Phyſicians, is above the reſt, yet he himſelf is no more than a Doctor of Phyſick.

3. The Words [Biſhop and Presbyter] are promiſcuouſly uſed, that is confeſſed by all: and tho' the Word [Biſhop] be in *Timothy* and *Titus*, yet that will not prove the Biſhops ought to have a Juriſdiction over the Presbyter, tho' *Timothy* or *Titus* had by the Order that was given them: ſome Body muſt take care of the reſt, and that Juriſdiction was but to Excommunicate, and that was but to tell them they ſhould come no more into their Company. Or grant they did make Canons one for another, before they came to be in the State, does it follow they muſt do ſo when the State has receiv'd them into it? What if *Timothy* had power in *Epheſus*, and *Titus* in *Creet* over the *Presbyters?* Does it follow therefore the Biſhops muſt have the ſame in *England?* Muſt we be govern'd like *Epheſus* and *Creet?*

4. How-

4. However ſome of the Biſhops pretend to be *Jure Divino*, yet the Practice of the Kingdom had ever been otherwiſe, for whatever Biſhops do otherwiſe than the Law permits, *Weſtminſter-Hall* can controul, or ſend them to abſolve, *&c.*

5. He that goes about to prove Biſhops *Jure Divino*, does as a Man that having a Sword, ſhall ſtrike it againſt an Anvil, if he ſtrikes it a while there, he may peradventure looſen it, tho' it be never ſo well riveted, 'twill ſerve to ſtrike another Sword (or cut Fleſh) but not againſt an Anvel.

6. If you ſhould ſay you hold your Land by *Moſes* or God's Law, and would try it by that, you may perhaps loſe, but by the Law of the Kingdom you are ſure of it; ſo may the Biſhops by this Plea of *Jure Divino* loſe all. The Pope had as good a Title by the Law of *England* as could be had, had he not left that, and claim'd by Power from God.

7. There is no Government enjoyn'd by Example, but by Precept; it does not follow we muſt have Biſhops ſtill, becauſe we have had them ſo long. They are equally mad who ſay Biſhops are ſo *Jure Divino* that they muſt be continu-

ed, and they who ſay they are ſo Antichriſtian, that they muſt be put away, all is as the State pleaſes.

8. To have no Miniſters, but Presbyters, 'tis as in the Temporal State they ſhould have no Officers but Conſtables. Biſhops do beſt ſtand with Monarchy, that as amongſt the Laity, you have Dukes, Lords, Lieutenants, Judges, *&c.* to ſend down the King's Pleaſure to his Subjects; ſo you have Biſhops to govern the inferiour Clergy: Theſe upon occaſion may addreſs themſelves to the King, otherwiſe every Perſon of the Pariſh muſt come, and run up to the Court.

9. The Proteſtants have no Biſhops in *France*, becauſe they live in a Catholick Country, and they will not have Catholick Biſhops; therefore they muſt govern themſelves as well as they may.

10. What is that to the purpoſe, to what End were Biſhops Lands given to them at firſt? you muſt look to the Law and Cuſtom of the Place. What is that to any Temporal Lord's Eſtate, how Lands were firſt divided, or how in *William* the Conquerours Days? And if Men at firſt were juggled out of their Eſtates, yet they are rightly their Succeſſors. If my Father cheat a Man, and he

he conſent to it, the Inheritance is rightly mine.

11. If there be no Biſhops, there muſt be ſomething elſe, which has the Power of Biſhops, though it be in many, and then had you not as good keep them? If you will have no half Crowns, but only ſingle Pence, yet Thirty ſingle Pence are half a Crown; and then had you not as good keep both? But the Biſhops have done ill, 'twas the Men, not the Function; As if you ſhould ſay, you would have no more Half-Crowns, becauſe they were ſtolen, when the Truth is they were not ſtolen becauſe they were Half Crowns, but becauſe they were Mony, and light in a Thieves hand.

12. They that would pull down the Biſhops and erect a new way of Government, do as he that pulls down an old Houſe, and builds another in another Faſhion; there's a great deal of Do, and a great deal of Trouble: the old Rubbiſh muſt be carried away, and new Materials muſt be brought; Workmen muſt be provided, and perhaps the old one would have ſerv'd as well.

13. If the Parliament and *Presbyterian Party* ſhould diſpute, who ſhould be Judge? Indeed in the beginning of

Queen *Elizabeth*, there was ſuch a Difference, between the *Proteſtants* and *Papiſts*, and Sir *Nicholas Bacon*, Lord Chancellor, was appointed to be Judge, but the Concluſion was, the ſtronger *Party* carried it: For ſo Religion was brought into Kingdoms, ſo it has been continued, and ſo it may be caſt out, when the State pleaſes.

14. 'Twill be great Diſcouragement to Scholars, that Biſhops ſhould be put down: For now the Father can ſay to his Son, and the Tutor to his Pupil, *Study hard, and you ſhall have Vocem & Sedem in Parliamento*; then it muſt be, *Study hard, and you ſhall have a Hundred a Year, if you pleaſe your Pariſh. Object.* But they that enter into the Miniſtry for Preferment, are like *Judas* that look'd after the *Bag*. *Anſw.* It may be ſo, if they turn Scholars at *Judas*'s Age; but what Arguments will they uſe to perſuade them to follow their *Books* while they are young.

Books, Authors.

1. THE giving a *Bookſeller* his Price for his *Books* has this Advantage, he that will do ſo, ſhall have the Refuſal of whatſoever comes to his Hand, and ſo by that means get many things, which otherwiſe he never ſhould have ſeen. So 'tis in giving a *Bawd* her Price.

2. In buying Books or other Commodities, 'tis not always the beſt way to bid half ſo much as the Seller asks: witneſs the Country Fellow that went to buy two groat Shillings, they ask'd him three Shillings, and he bad them eighteen Pence.

3. They counted the Price of the Books (*Acts* 19. 19.) and found Fifty Thouſand Pieces of Silver, that is ſo many Sextertii, or ſo many Three-half-pence of our Money, about Three Hundred Pound Sterling.

4. Popiſh Books teach and inform, what we know, we know much out of them. The Fathers, Church Story, Schoolmen, all may paſs for Popiſh Books, and if you take away them, what Learning will you leave? Beſides who muſt be Judge? The Cuſtomer or the Writer?

If

If he diſallows a Book, it muſt not be brought into the Kingdom, then Lord have Mercy upon all Scholars. Theſe *Puritan* Preachers, if they have any things good, they have it out of Popiſh Books, tho' they will not acknowledge it, for fear of diſpleaſing the People: he is a poor Divine that cannot ſevere the Good from the Bad.

5. 'Tis good to have Tranſlations, becauſe they ſerve as a Comment, ſo far as the Judgment of the Man goes.

6. In anſwering a Book, 'tis beſt to be ſhort, otherwiſe he that I write againſt will ſuſpect I intend to weary him, not to ſatisfie him. Beſides in being long I ſhall give my Adverſary a huge Advantage, ſomewhere or other he will pick a Hole.

7. In quoting of Books, quote ſuch Authors as are uſually read, others you may read for your own Satisfaction, but not name them.

8. Quoting of Authors is moſt for matter of Fact, and then I write them as I would produce a Witneſs, ſometimes for a free Expreſſion, and then I give the Author his Due, and gain my ſelf Praiſe by reading him.

9. To

9. To quote a Modern *Dutch* Man, where I may uſe a Claſic Author, is as if I were to juſtifie my Reputation, and I neglect all Perſons of Note and Quality that know me, and bring the Teſtimonial of the Scullion in the Kitchen.

Canon-Law.

IF I would ſtudy the Canon-Law as it is uſed in *England*, I muſt ſtudy the Heads here in uſe, then go to the Practiſers in thoſe Courts where that Law is practiſed, and know their Cuſtoms, ſo for all the Study in the World.

Ceremony.

1. CEremony keeps up all things; 'Tis like a Penny-Glaſs to a rich Spirit, or ſome excellent Water, without it the Water were ſpilt, the Spirit loſt.

2. Of all People Ladies have no reaſon to cry down Ceremonies; for they take themſelves ſlighted without it. And were they not uſed with Ceremony, with Complements and Addreſſes, with Legs and Kiſſing of Hands, they were the pitifuleſt Creatures in the World; but yet me-

methinks to kiſs their Hands after their Lips, as ſome do, is like little Boys, that after they eat the Apple, fall to the Paring, out of a Love they have to the Apple.

Chancellour.

1. THE Biſhop is not to ſit with a Chancellor in his Court (as being a thing either beneath him or beſide him) no more than the King is to ſit in the *King's-Bench* when he has made a Lord-Chief-Juſtice.

2. The Chancellour govern'd in the Church, who was a Lay-man: And therefore 'tis falſe which they charge the Biſhops with, that they challenge ſole Juriſdiction: For the Biſhop can no more put out the Chancellor than the Chancellor the Biſhop. They were many of them made Chancellors for their Lives, and he is the fitteſt Man to govern, becauſe Divinity ſo overwhelms the reſt.

Changing Sides.

1. 'TIS the Tryal of a Man to ſee if he will change his ſide; and if he be ſo weak as to change once, he will change again. Your Country Fellows have a way to try if a Man be weak in the Hams, by coming behind him and giving him a Blow unawares, if he bend once, he will bend again.

2. The Lords that fall from the King after they have got Eſtates, by baſe Flattery at Court, and now pretend Conſcience, do as a Vintner, that when he firſt ſets up, you may bring your Wench to his Houſe, and do your things there; But when he grows Rich, he turns conſcientious, and will ſell no Wine upon the Sabbath-day.

3. Colonel *Goring* ſerving firſt the one ſide and then the other, did like a good Miller that knows how to grind which way ſoever the Wind ſits.

4. After *Luther* had made a Combuſtion in *Germany* about Religion, he was ſent to by the *Pope*, to be taken off, and offer'd any Preferment in the Church, that he would make choice of: *Luther* anſwered, if he had offer'd half as much

at

at firſt, he would have accepted it; but now he had gone ſo far, he could not come back: In Truth he had made himſelf a greater thing than they could make him; the *German* Princes courted him, he was become the Author of a Sect ever after to be call'd *Lutherans*. So have our Preachers done that are againſt theBiſhops; they have made themſelves greater with the People than they can be made the other way; and therefore there is the leſs Charity probably in bringing them off. Charity to Strangers is enjoyn'd in the Text; by Strangers is there underſtood thoſe that are not of our own Kin, Strangers to your Blood; not thoſe you cannot tell whence they come, that is, to be charitable to your Neighbours whom you know to be honeſt poor People.

Chriſtmaſs.

1. *Chriſtmaſs* ſucceeds the *Saturnalia*, the ſame time, the ſame number of Holy-days, then the Maſter waited upon the Servant like the Lord of *Miſrule*.

2. Our Meats and our Sports (much of them) have Relation to Church-works. The Coffin of our *Chriſtmaſs*-Pies in ſhape long

long, is in Imitation of the Cratch; our chuſing Kings and Queens on *Twelfth*-Night, hath reference to the three Kings. So likewiſe our eating of Fritters, whipping of Tops, roaſting of Herrings, Jack of Lents, *&c.* they were all in Imitation of Church-works, Emblems of Martyrdom. Our Tanſies at *Eaſter* have reference to the bitter Herbs; tho' at the ſame time 'twas always the Faſhion for a Man to have a Gammon of Bacon, to ſhew himſelf to be no *Jew*.

Chriſtians.

1. IN the High-Church of *Jeruſalem*, the Chriſtians were but another Sect of *Jews*, that did believe the *Meſſias* was come. To be called, was nothing elſe, but to become a Chriſtian, to have the Name of a Chriſtian, it being their own Language: For among the *Jews*, when they made a Doctor of Law, 'twas ſaid he was called.

2. The *Turks* tell their People of a Heaven where there is ſenſible Pleaſure, but of a Hell where they ſhall ſuffer they don't know what. The Chriſtians quite invert this Order, they tell us of a Hell where we ſhall feel ſenſible Pain, but of a Hea-

Heaven where we ſhall enjoy we can't tell what.

3. Why did the Heathens object to the Chriſtians, that they worſhip an Aſſes Head? You muſt know, that to a Heathen, a *Jew* and a Chriſtian were all one, that they regarded him not, ſo he was not one of them. Now that of the Aſſes Head might proceed from ſuch a Miſtake as this; by the *Jews* Law, all the Firſtlings of Cattle were to be offered to God, except a young Aſs, which was to be redeemed, a Heathen being preſent, and ſeeing young Calves and young Lambs kill'd at their Sacrifices, only young Aſſes redeem'd, might very well think they had that ſilly Beaſt in ſome high Eſtimation, and thence might imagine they worſhipped it as a God.

Church.

1. HEretofore the Kingdom let the Church alone, let them do what they would, becauſe they had ſomething elſe to think of, (*viz.*) Wars; but now in time of Peace, we begin to examine all things, will have nothing but what we like, grow dainty and wanton, juſt as in a Family the Heir uſes to go a hunting, he

he never conſiders how his Meal is dreſt, takes a bit, and away; but when he ſtays within, then he grows curious, he does not like this, nor he does not like that he will have his Meat dreſt his own way, or peradventure he will dreſs it himſelf.

2. It hath ever been the Gain of the Church when the King will let the Church have no Power to cry down the King and cry up the Church: But when the Church can make uſe of the King's Power, then to bring all under the King's Prerogative, the Catholicks of *England* go one way, and the Court-Clergy another.

3. A glorious Church is like a magnificent Feaſt, there is all the Variety that may be, but every one chuſes out a Diſh or two that he likes, and lets the reſt alone: how glorious ſoever the Church is, every one chuſes out of it his own Religion, by which he governs himſelf, and lets the reſt alone.

4. The Laws of the Church are moſt favourable to the Church, becauſe they were the Church's own making; as the Heralds are the beſt Gentlemen, becauſe they make their own Pedigree.

5. There is a Queſtion about that Article, concerning the Power of the Church,

whether theſe Words [of having Power in Controverſies of Faith] were not ſtoln in, but 'tis moſt certain they were in the Book of Articles that was confirm'd, though in ſome Editions they have been left out: But the Article before tells you, who the Church is, not the Clergy, but *Cœtus fidelium.*

Church of Rome.

1. BEfore a Juglar's Tricks are diſcover'd we admire him, and give him Money, but afterwards we care not for them; ſo 'twas before the Diſcovery of the Juggling of the Church of *Rome.*

2. Catholicks ſay, we out of our Charity believe they of the Church of *Rome* may be ſaved: But they do not believe ſo of us. Therefore their Church is better according to our ſelves: Firſt, ſome of them no doubt believe as well of us, as we do of them, but they muſt not ſay ſo: Beſides, is that an Argument their Church is better than ours becauſe it has leſs Charity?

3. One of the Church of *Rome* will not come to our Prayers, does that agree he doth not like them? I would fain ſee

a *Catholick* leave his Dinner, becauſe a Nobleman's Chaplain ſays Grace, nor haply would he leave the Prayers of the Church, if going to Church were not made a Mark of Diſtinction between a *Proteſtant* and a *Papiſt*.

Churches.

1. THE Way coming into our great Churches, was anciently at the Weſt-Door, that Men might ſee the Altar and all the Church before them, the other Doors were but Poſterns.

City.

1. WHat makes a City? Whether a Biſhoprick or any of that Nature?

Anſwer. 'Tis according to the firſt Charter which made them a Corporation. If they are incorporated by Name of *Civitas*, they are a City, if by the Name of *Burgum*, then they are a Burrough.

2. The Lord Mayor of *London* by their firſt Charter, was to be preſented to the King, in his Abſence, to the Lord Chief Juſticiary of *England*, afterwards to the Lord Chancellor, now to the Barons of

the *Exchequer*; but ſtill there was a Reſervation, that for their Honour they ſhould come once a Year to the King, as they do ſtill.

Clergy.

1. THough a Clergy-man have no Faults of his own, yet the Faults of the whole Tribe ſhall be laid upon him, ſo that he ſhall be ſure not to lack.

2. The Clergy would have us believe them againſt our own Reaſon, as the Woman would have had her Husband againſt his own Eyes: What! will you believe your own Eyes before your own ſweet Wife.

3. The Condition of the Clergy towards their Prince, and the Condition of the Phyſician is all one: The Phyſicians tell the Prince they have *Agaric* and *Rubarb*, good for him, and good for his Subjects Bodies; upon this he gives them leave to uſe it; but if it prove naught, then away with it, they ſhall uſe it no more: So the Clergy tell the Prince they have Phyſick good for his Soul, and good for the Souls of his People; upon that he admits them: But when he finds by Experience they both trouble him and his Peo-

People, he will have no more to do with them, what is that to them, or any body elſe, if a King will not go to Heaven.

4. A Clergy-man goes not a Dram further than this, you ought to obey your Prince in general; [if he does he is loſt] how to obey him, you muſt be inform'd by thoſe whoſe Profeſſion it is to tell you. The Parſon of the Tower (a good diſcreet Man) told Dr. *Moſely*, (who was ſent to me and the reſt of the Gentlemen committed the 3*d Caroli*, to perſuade us to ſubmit to the King) that they found no ſuch Words as [Parliament, *Habeas Corpus*, *Return*, *Tower*, &c.] Neither in the Fathers, nor the Schoolmen, nor in the Text; and therefore for his part he believed he underſtood nothing of the Buſineſs. A Satyr upon all thoſe Clergy-men that meddle with Matters they do not underſtand.

5. All confeſs there never was a more learned Clergy, no Man taxes them with Ignorance. But to talk of that, is like the Fellow that was a great Wencher; he wiſh'd God would forgive him his Leachery, and lay Uſury to his Charge. The Clergy have worſe Faults.

6. The Clergy and Laity together are never like to do well, 'tis as if a Man were

to make an excellent Feaſt, and ſhould have his Apothecary and his Phyſician come into the Kitchen: The Cooks if they were let alone would make excellent Meat, but then comes the Apothecary and he puts Rubarb into one Sauce and Agrick into another Sauce. Chain up the Clergy on both ſides.

High Commiſſion.

1. MEN cry out upon the High Commiſſion, as if the Clergy-Men only had to do in it, when I believe there are more Lay-Men in Commiſſion there, than Clergy-Men; if the Lay-Men will not come, whoſe Fault is that? So of the Star-Chamber, the People think the Biſhops only cenſur'd *Prin*, *Burton*, and *Baſtwick*, when there were but two there, and one ſpake not in his own Cauſe.

Houſe of Commons.

1. THere be but two Erroneous Opinions in the Houſe of Commons, That the Lords ſit only for themſelves, when the Truth is, they ſit as well for the Common-wealth. The Knights and Bur-

Burgeſſes ſit for themſelves and others, ſome for more, ſome for fewer, and what is the Reaſon? becauſe the Room will not hold all; the Lords being few, they all come, and imagine the Room able to hold all the Commons of *England*, then the Lords and Burgeſſes would ſit no otherwiſe than the Lords do. The ſecond Error is, that the Houſe of Commons are to begin to give Subſidies, yet if the Lords diſſent they can give no Money.

2. The Houſe of Commons is called the Lower Houſe, in twenty Acts of Parliament, but what are twenty Acts of Parliament amongſt Friends?

3. The Form of a Charge runs thus, *I Accuſe in the Name of all the Commons of* England, how then can any Man be as a Witneſs, when every Man is made the Accuſer?

Confeſſion.

1. IN time of Parliament it uſed to be one of the firſt things the Houſe did, to Petition the King that his Confeſſor might be removed, as fearing either his Power with the King, or elſe, leſt he ſhould reveal to the Pope what

the Houſe was in doing, as no doubt he did when the Catholick Cauſe was concerned.

2. The Difference between us and the *Papiſts* is, we both allow Contrition, but the *Papiſts* make Confeſſion a part of Contrition; they ſay a Man is not ſufficiently contrite, till he confeſs his Sins to a Prieſt.

3. Why ſhould I think a Prieſt will not reveal Confeſſion, I am ſure he will do any thing that is forbidden him, haply not ſo often as I, the utmoſt Puniſhment is Deprivation; and how can it be proved, that ever any Man revealed Confeſſion, when there is no Witneſs? And no Man can be Witneſs in his own Cauſe. A meer Gullery. There was a time when 'twas publick in the Church, and that is much againſt their Auricular Confeſſion.

Competency.

1. THat which is a Competency for one Man, is not enough for another, no more than that which will keep one Man warm, will keep another Man warm; one Man can go in Doublet and Hoſe, when another Man cannot be without a Cloak, and yet have no more Cloaths than is neceſſary for him.

Great

Great Conjunction.

THE greateſt Conjunction of *Satan* and *Jupiter*, happens but once in eight Hundred Years, and therefore Aſtrologers can make no Experiments of it, nor foretel what it means, (not but that the Stars may mean ſomething, but we cannot tell what) becauſe we cannot come at them. Suppoſe a Planet were a Simple, or an Herb, how could a Phyſician tell the Vertue of that Simple, unleſs he could come at it, to apply it?

Conſcience.

1. HE that hath a Scrupulous Conſcience, is like a Horſe that is not well weigh'd, he ſtarts at every Bird that flies out of the Hedge.

2. A knowing Man will do that, which a tender Conſcience Man dares not do, by reaſon of his Ignorance, the other knows there is no hurt, as a Child is afraid to go into the dark, when a Man is not, becauſe he knows there is no Danger.

3. If we once come to leave that outlooſe, as to pretend Conſcience againſt Law, who knows what inconvenience may

may follow? For thus, Suppoſe an *Anabaptiſt* comes and takes my Horſe, I Sue him, he tells me he did according to his Conſcience, his Conſcience tells him all things are common amongſt the Saints, what is mine is his; therefore you do ill to make ſuch a Law, If any Man takes another's Horſe he ſhall be hang'd. What can I ſay to this Man? He does according to his Conſcience. Why is not he as honeſt a Man as he that pretends a Ceremony eſtabliſh'd by Law, is againſt his Conſcience? Generally to pretend Conſcience againſt Law, is dangerous, in ſome Caſes haply we may.

4. Some Men make it a Caſe of Conſcience, whether a Man may have a Pidgeon-Houſe, becauſe his Pidgeons eat other Folks Corn. But there is no ſuch thing as Conſcience in the Buſineſs, the Matter is, whether he be a Man of ſuch Quality, that the State allows him to have a Dove-Houſe, if ſo, there's an end of the Buſineſs, his Pidgeons have a right to eat where they pleaſe themſelves.

Conſecrated Places.

1. THE *Jews* had a peculiar way of conſecrating things to God, which we have not.

2. Under the Law, God, who was Maſter of all, made choice of a Temple to worſhip in, where he was more eſpecially preſent: Juſt as the Maſter of the Houſe, who owns all the Houſe, makes choice of one Chamber to lie in, which is called the Maſter's Chamber; but under the Goſpel there was no ſuch thing, Temples and Churches are ſet apart for the conveniency of Men to Worſhip in; they cannot meet upon the Point of a Needle, but God himſelf makes no choice.

3. All things are Gods already, we can give him no right by conſecrating any, that he had not before, only we ſet it apart to his Service. Juſt as a Gardiner brings his Lord and Maſter a Basket of Apricocks, and preſents them, his Lord thanks him, perhaps gives him ſomething for his Pains, and yet the Apricocks were as much his Lord's before as now.

4. What is Conſecrated, is given to ſome particular man, to do God Service, not given to God, but given to Man, to ſerve God:

God: And there's not any thing, Lands, or Goods, but ſome Men or other have it in their Power, to diſpoſe of as they pleaſe. The ſaying things Conſecrated cannot be taken away, makes men afraid of Conſecration.

5. Yet Conſecration has this Power, when a Man has Conſecrated any thing to God, he cannot of himſelf take it away.

Contracts.

1. IF our Fathers have loſt their Liberty, why may not we labour to regain it? *Anſw.* We muſt look to the Contract, if that be rightly made we muſt ſtand to it; if we once grant we may recede from Contracts, upon any Inconvenience that may afterwards happen, we ſhall have no Bargain kept. If I ſell you a Horſe, and do not like my Bargain, I will have my Horſe again.

2. Keep your Contracts, ſo far a Divine goes, but how to make our Contracts is left to our ſelves; and as we agree upon the conveying of this Houſe, or that Land, ſo it muſt be. If you offer me a Hundred Pounds for my Glove, I tell you what my Glove is, a plain Glove, pretend

pretend no Virtue in it, the Glove is my own, I profeſs not to ſell Gloves, and we agree for an hundred Pounds, I do not know why I may not with a ſafe Conſcience take it. The want of that common Obvious Diſtinction of *Jus præceptivum*, and *Jus permiſſivum*, does much trouble Men.

3. Lady *Kent* Articled with Sir *Edward Herbert*, that he ſhould come to her when ſhe ſent for him, and ſtay with her as long as ſhe would have him, to which he ſet his Hand; then he Articled with her, That he ſhould go away when he pleas'd, and ſtay away as long as he pleas'd, to which ſhe ſet her Hand. This is the Epitome of all the Contracts in the World, betwixt Man and Man, betwixt Prince and Subject, they keep them as long as they like them, and no longer.

Council.

1. THey talk (but blaſphemouſly enough) that the Holy Ghoſt is Preſident of their General Councils, when the Truth is, the odd Man is ſtill the Holy Ghoſt.

Con-

Convocation.

1. WHen the King ſends his Writ for a Parliament, he ſends for two Knights for a Shire, and two Burgeſſes for a Corporation: But when he ſends for two Arch-Biſhops for a Convocation, he commands them to aſſemble the whole Clergy, but they out of Cuſtom amongſt themſelves ſend to the Biſhops of their Provinces to will them to bring two Clerks for a Dioceſs, the Dean, one for the Chapter, and the Arch-Deacons; but to the King every Clergy-Man is there preſent.

2. We having nothing ſo nearly expreſſes the Power of a Convocation, in reſpect of a Parliament, as a Court-Leet, where they have a Power to make By-Laws, as they call them; as that a Man ſhall put ſo many Cows, or Sheep in the Common, but they can make nothing that is contrary to the Laws of the Kingdom.

Creed.

1. A *Thanaſius*'s Creed is the ſhorteſt, take away the Preface, and the Force, and the Concluſion, which are not part

part of the Creed. In the *Nicene Creed* it is εἰς ἐκκλησίαν, I believe in the Church; but now, as our Common-prayer has it, I believe one Catholick and Apoſtolick Church: they like not Creeds, becauſe they would have no Forms of Faith, as they have none of Prayer, though there be more Reaſon for the one, than for the other.

Damnation.

1. IF the Phyſician ſees you eat any thing that is not good for your Body, to keep you from it, he crys 'tis Poyſon; if the Divine ſees you do any thing that is hurtful for your Soul, to keep you from it, he crys you are damn'd.

2. To preach long, loud, and Damnation, is the way to be cry'd up. We love a Man that damns us, and we run after him again to ſave us. If a Man had a ſore Leg, and he ſhould go to an Honeſt Judicious Chyrurgeon, and he ſhould only bid him keep it warm, and anoint with ſuch an Oyl (an Oyl well known) that would do the Cure, haply he would not much regard him, becauſe he knows the Medicine beforehand an ordinary Medicine. But if he ſhould go to a Surgeon that

that ſhould tell him, your Leg will Gangreen within three Days, and it muſt be cut off, and you will die, unleſs you do ſomething that I could tell you, what liſtning there would be to this Man? Oh, for the Lord's Sake, tell me what this is, I will give you any content for your Pains.

Devils.

1. WHY have we none poſſeſt with Devils in *England*? The old Anſwer is, the Proteſtants the Devil hath already, and the Papiſts are ſo Holy, he dares not meddle with them. Why, then beyond Seas where a Nun is poſſeſt, when a *Hugonot* comes into the Church, does not the Devil hunt them out? The Prieſt teaches him, you never ſaw the Devil throw up a Nun's Coats, mark that, the Prieſt will not ſuffer it, for then the People will ſpit at him.

2. Caſting out Devils is meer Juggling; they never caſt out any but what they firſt caſt in. They do it where for Reverence no Man ſhall dare to examine it, they do it in a Corner, in a Mortice-hole, not in the Market-place. They do nothing but what may be done by Art, they make the Devil fly out of the Window, in the

Likeneſs

Likeneſs of a Bat or a Rat, why do they not hold him? Why in the Likeneſs of a Bat, or a Rat, or ſome Creature? That is, why not in ſome ſhape we paint him in, with Claws and Horns? By this trick they gain much, gain upon Mens Fancies, and ſo are reverenc'd: and certainly if the Prieſt deliver me from him that is my moſt deadly Enemy, I have all the reaſon in the World to reverence him. *Objection.* But if this be Juggling, why do they puniſh Impoſtures? *Anſwer.* For great reaſon, becauſe they don't play their Part well, and for fear others ſhould diſcover them; and ſo all of them ought to be of the ſame Trade.

3. A Perſon of Quality came to my Chamber in the *Temple*, and told me he had two Devils in his Head [I wonder'd what he meant] and juſt at that time, one of them bid him kill me, [with that I begun to be afraid, and thought he was mad] he ſaid he knew I could cure him; and therefore entreated me to give him ſomething; for he was reſolved he would go to no body elſe. I perceiving what an Opinion he had of me, and that 'twas only Melancholly that troubl'd him, took him in hand, warranted him, if he would follow my

Directions, to cure him in a ſhort time. I deſired him to let me be alone about an Hour, and then to come again, which he was very willing to. In the mean time I got a Card, and lap'd it up handſome in a Piece of *Taffata*, and put Strings to the *Taffata*, and when he came, gave it him to hang about his Neck, withal charged him, that he ſhould not diſorder himſelf neither with Eating or Drinking, but eat very little of Supper, and ſay his Prayers duly when he went to Bed, and I made no Queſtion but he would be well in three or four Days. Within that time I went to Dinner to his Houſe, and ask'd him how he did? He ſaid he was much better, but not perfectly well, or in truth he had not dealt clearly with me. He had four Devils in his Head, and he perceiv'd two of them were gone, with that which I had given him, but the other two troubled him ſtill. Well, ſaid I, I am glad two of them are gone, I make no doubt but to get away the other two likewiſe; ſo I gave him another thing to hang about his Neck. Three Days after he came to me to my Chamber and profeſt he was now as well as ever he was in his Life, and did extreamly thank me for the great Care

Care I had taken of him. I fearing leſt he might relapſe into the like Diſtemper, told him that there was none but my ſelf, and one Phyſician more in the whole Town that could cure the Devils in the Head, and that was Dr. *Harvey* (whom I had prepar'd) and wiſh'd him if ever he found himſelf ill in my Abſence, to go to him, for he could cure his Diſeaſe as well as my ſelf. The Gentleman lived many Years and was never troubled after.

Self Denyal.

1. 'TIS much the Doctrine of the times, that Men ſhould not pleaſe themſelves, but deny themſelves every thing they take delight in; not look upon Beauty, wear no good Cloaths, eat no good Meat, *&c.* which ſeems the greateſt Accuſation that can be upon the Maker of all good things. If they be not to be us'd, why did God make them? The truth is, they that preach againſt them, cannot make uſe of them their ſelves, and then again, they get Eſteem by ſeeming to contemn them. But mark it while you live, if they do not pleaſe themſelves as much as they can, and we live more by Example than Precept.

Duel.

1. A Duel may ſtill be granted in ſome Caſes by the Law of *England*, and only there. That the Church allow'd it Antiently, appears by this, in their publick Liturgies there were Prayers appointed for the Dueliſts to ſay, the Judg uſed to bid them go to ſuch a Church and pray, *&c.* But whether is this Lawful? If you grant any War Lawful, I make no doubt but to convince it. War is Lawful, becauſe God is the only Judge between two, that is Supream. Now if a Difference happen between two Subjects, and it cannot be decided by Humane Teſtimony, why may they not put it to God to Judge between them by the Permiſſion of the Prince? Nay, what if we ſhould bring it down for Argument's ſake, to the Sword-Men. One gives me the Lye, 'tis a great Diſgrace to take it, the Law has made no Proviſion to give Remedy for the Injury (If you can ſuppoſe any thing an Injury for which the Law gives no Remedy) why am not I in this Caſe Supream, and may therefore right my ſelf.

2. A Duke ought to fight with a Gentleman; the Reaſon is this, the Gentleman will

will ſay to the Duke 'tis True, you hold a higher Place in the State than I; there's a great diſtance between you and me, but your Dignity does not Priviledge you to do me an Injury; as ſoon as ever you do me an Injury, you make your ſelf my Equal, and as you are my Equal I challenge you, and in ſenſe the Duke is bound to Anſwer him. This will give you ſome Light to underſtand the Quarrel betwixt a Prince and his Subjects; tho' there be a vaſt Diſtance between him and them, and they are to obey him, according to their Contract, yet he hath no power to do them an Injury; then they think themſelves as much bound to vindicate their Right, as they are to obey his Lawful Commands; nor is there any other Meaſure of Juſtice left upon Earth but Arms.

Epitaph.

AN *Epitaph* muſt be made fit for the Perſon for whom it is made; for a Man to ſay all the Excellent things that can be ſaid upon one, and call that his *Epitaph*, is as if a Painter ſhould make the handſomeſt Piece he can poſſibly make, and ſay 'twas my Picture. It holds in a Funeral Sermon.

Equity.

1. EQuity in Law, is the ſame that the Spirit is in Religion, what every one pleaſes to make it, ſometimes they go according to Conſcience, ſometimes according to Law, ſometimes according to the Rule of Court.

2. Equity is a Roguiſh Thing, for Law we have a Meaſure, know what to truſt to, Equity is according to the Conſcience of him that is Chancellor, and as that is larger or narrower, ſo is Eqnity. 'Tis all one as if they ſhould make the Standard for the Meaſure, we call a Chancellor's Foot, what an uncertain Meaſure would this be? One Chancellor has a long Foot, another a ſhort Foot, a Third an indifferent Foot: 'Tis the ſame thing in the Chancellor's Conſcience.

3. That ſaying, Do as you would be done to, is often miſunderſtood, for 'tis not thus meant, that I a private Man ſhould do to you a private Man, as I would have you to me, but do, as we have agreed to do one to another by publick Agreement. If the Priſoner ſhould ask the Judge, whether he would be content to be hang'd, were he in his Caſe, he would anſwer no. Then ſays the Priſoner, do as

as you would be done to; neither of them muſt do as private Men, but the Judge muſt do by him as they have publickly agreed, that is both Judge and Priſoner have conſented to a Law, that if either of them ſteal, they ſhall be hang'd.

Evil Speaking.

1. HE that ſpeaks ill of another commonly before he is aware, makes himſelf ſuch a one as he ſpeaks againſt; for if he had Civility or Breeding he would forbear ſuch kind of Language.

2. A gallant Man is above ill Words: an Exemple we have in the old Lord of *Salisbury* (who was a great wiſe Man) *Stone* had call'd ſome Lord about Court, Fool, the Lord complains, and has *Stone* whipt; *Stones* cries, I might have called my Lord of *Salisbury* Fool often enough, before he would have had me whipt.

3. Speak not ill of a great Enemy, but rather give him good Words, that he may uſe you the better, if you chance to fall into his Hands: the *Spaniard* did this when he was dying; his Confeſſor told him (to work him to Repentance) how the Devil tormented the wicked that went to Hell: the *Spaniard* replying, called the Devil my Lord. I hope my Lord the Devil is

not ſo cruel, his Confeſſor reproved him. Excuſe me ſaid the *Don*, for calling him ſo, I know not into what Hands I may fall, and if I happen into his, I hope he will uſe me the better for giving him good words.

Excommunication.

1. THat place they bring for Excommunication [put away from among your ſelves that wicked Perſon, 1 *Cor.* 5. *Cha.* 13. *Verſe.*] is corrupted in the *Greek* for it ſhould be, τὸ πονηρὸν, put away that Evil from among you, not τὸν πονηρὸν, that Evil Perſon, beſides, ὁ πονηρὸς, is the Devil in Scripture, and it may be ſo taken there; and there is a new Edition of *Theodoret* come out, that has it right τὸ πονηρὸν, 'Tis true the Chriſtians before the Civil State became Chriſtian, did by Covenant and Agreement ſet down how they ſhould live, and he that did not obſerve what they agreed upon, ſhould come no more amongſt them, that is, be Excommunicated. Such Men are ſpoken of by the *Apoſtle* [*Romans* 1. 31.] whom he calls ἀσυνθέτους καὶ ἀσυνθέτους, the Vulgar has it, *Incompoſit, & ſine fœdre*, the laſt Word is pretty well, but the firſt not

not at all; *Origen* in his Book againſt *Celſus*, ſpeaks of the Chriſtians, συθείκη: the Tranſlation renders it *Conventus*, as it ſignifies a Meeting, when it is plain it ſignifies a Covenant, and the *Engliſh* Bible turned the other Word well, Covenant-breakers. *Pliny* tells us, the Chriſtians took an Oath amongſt themſelves to live thus, and thus.

2. The other place [*Dic Eccleſiæ*] *tell the Church*, is but a weak Ground to raiſe Excommunication upon, eſpecially from the Sacrament, the leſſer Excommunication, ſince when that was ſpoken, the Sacrament was inſtituted. The *Jews Eccleſia* was their *Sanhedrim*, their Court: ſo that the meaning is, if after once or twice *Admonition*, this Brother will not be reclaim'd, bring him thither.

3. The firſt Excommunication was 180 Years after Chriſt, and that by Victor, Biſhop of *Rome*: But that was no more than this, that they ſhould Communicate and receive the Sacrament amongſt themſelves, not with thoſe of the other Opinion: The Controverſie (as I take it) being about the Feaſt of *Eaſter*. Men do not care for Excommunication, becauſe they are ſhut out of the Church, or delivered up to *Satan*, but becauſe the Law of the Kingdom

dom takes hold of them, after ſo many Days a Man cannot Sue, no not for his Wife, if you take her from him; and there may be as much reaſon, to grant it for a ſmall Fault, if there be contumacy, as for a great one. In *Weſtminſter-Hall* you may Out-law a Man for forty Shillings, which is their Excommunication, and you can do no more for Forty Thouſand Pound.

4. When *Conſtantine* became Chriſtian, he ſo fell in love with the Clergy, that he let them be Judges of all things; but that continued not above three or four Years, by reaſon they were to be Judges of Matters they underſtood not, and then they were allowed to meddle with nothing but Religion; all Juriſdiction belonged to him, and he ſcanted them out as much as he pleas'd, and ſo things have ſince continued. They Excommunicate for three or four Things, Matters concerning Adultery, Tythes, Wills, *&c.* which is the civil Puniſhment the State allows for ſuch Faults. If a Biſhop Excommunicate a Man for what he ought not, the Judge has Power to abſolve and puniſh the Biſhop: if they had that Juriſdiction from God, why does not the Church Excommunicate for Murder, for Theft?

Theft? If the Civil Power might take away all but three Things, why may they not take them away too? If this Excommunication were taken away, the Presbyters would be quiet; 'tis that they have a mind to, 'tis that they would fain be at. Like the Wench that was to be Married; ſhe ask'd her Mother when 'twas done, if ſhe ſhould go to Bed preſently: no, ſays her Mother, you muſt dine firſt, and then to Bed Mother? no you muſt dance after Dinner, and then to Bed Mother? no, you muſt go to Supper, and then to Bed Mother, *&c.*

Faith and Works.

1. 'TWas an unhappy Diviſion that has been made between Faith and Works: tho' in my Intellect I may divide them, juſt as in the Candle, I know there is both Light and Heat. But yet put out the Candle, and they are both gone, one remains not without the other: So 'tis betwixt Faith and Works; nay, in a right Conception *Fides eſt opus*, if I believe a thing becauſe I am commanded, that is *Opus*.

Faſting

Faſting-Days.

1. WHat the Church debars us one Day, ſhe gives us leave to take out in another. Firſt we faſt, and then we feaſt; firſt there is a Carnival, and then a Lent.

2. Whether do Humane Laws bind the Conſcience? If they do, 'tis a way to enſnare: If we ſay they do not, we open the Door to Diſobedience. *Anſw.* In this Caſe we muſt look to the Juſtice of the Law, and intention of the Law-giver: if there be no Juſtice in the Law, 'tis not to be obey'd: if the intention of the Law-giver be abſolute, our Obedience muſt be ſo too. If the intention of the Law-giver enjoyn a Penalty as a Compenſation for the Breach of the Law, I ſin not if I ſubmit to the Penalty: if it enjoyn a Penalty, as a future enforcement of Obedience to the Law, then ought I to obſerve it, which may be known by the often repetition of the Law. The way of faſting is enjoyn'd unto them, who yet do not obſerve it: The Law enjoyns a Penalty as an enforcement to Obedience; which intention appears by the often calling upon us, to keep that Law by the King

King and the Diſpenſation of the Church to ſuch as are not able to keep it, as young Children, old Folks, diſeas'd Men, *&c.*

Fathers and Sons.

1. IT hath ever been the way for Fathers, to bind their Sons, to ſtrengthen this by the Law of the Land: every one at Twelve Years of Age is to take the Oath of Allegiance in Court-Leets, whereby he ſwears Obedience to the King.

Fines.

1. THe old Law was, that when a Man was Fin'd, he was to be Fin'd *Salvo Contenemento*, ſo as his Countenance might be ſafe, taking Countenance in the ſame ſenſe as your Country-Man does, when he ſays, if you will come unto my Houſe, I will ſhew you the beſt Countenance I can, that is not the beſt Face, but the beſt Entertainment. The meaning of the Law was, that ſo much ſhould be taken from a Man, ſuch a Cobbet ſliced off, that yet not withſtanding he might live in the ſame Rank and Condition he lived in before; but now they fine Men ten times more than they are worth.

Free-

Free-will.

1. THe *Puritans* who will allow no Free-will at all, but God does all, yet will allow the Subject his Liberty to do, or not to do, notwithſtanding the King, the God upon Earth. The *Armenians*, who hold we have Free-will, yet ſay, when we come to the King, there muſt be all Obedience, and no Liberty to be ſtood for.

Fryers.

1. THE Fryers ſay they poſſeſs nothing, whoſe then are the Lands they hold? not their Superiour's, he hath vow'd Poverty as well as they, whoſe then? To anſwer this, 'twas decreed they ſhould ſay they were the Popes. And why muſt the Fryers be more perfect than the Pope himſelf?

2. If there had been no Fryers, *Chriſtendom* might have continued quiet, and things remain at a ſtay.

If there had been no Lecturers (which ſucceed the Fryers in their way) the Church of *England* might have ſtood, and flouriſht at this Day.

Friends.

Friends.

1. OLD Friends are beſt. King *James* us'd to call for his old Shoos, they were eaſieſt for his Feet.

Genealogy of Chriſt.

1. THey that ſay the Reaſon why *Joſeph*'s Pedigree is ſet down, and not *Mary*'s, is, becauſe the Deſcent from the Mother is loſt, and ſwallowed up, ſay ſomething; but yet if a *Jewiſh* Woman, marry'd with a *Gentil*, they only took Notice of the Mother, not of the Father; but they that ſay they were both of a Tribe, ſay nothing; for the Tribes might marry one with another, and the Law againſt it was only Temporary, in the time while *Joſhua* was dividing the Land, leſt the being ſo long about it, there might be a confuſion.

2. That Chriſt was the Son of *Joſeph* is moſt exactly true. For though he was the Son of God, yet with the *Jews*, if any Man kept a Child, and brought him up, and call'd him Son, he was taken for his Son; and his Land (if he had any) was to deſcend upon him; and therefore

fore the Genealogy of *Joseph* is justly set down.

Gentlemen.

1. What a Gentleman is, 'tis hard with us to define; in other Countries he is known by his Priviledges; in *West-minster*-Hall he is one that is reputed one; in the Court of Honour, he that hath Arms. The King cannot make a Gentleman of Blood [what have you said] nor God Almighty, but he can make a Gentleman by Creation. If you ask which is the better of these two, Civilly, the Gentleman of Blood, Morally, the Gentleman by Creation may be the better; for the other may be a Debauch'd Man, this a Person of Worth.

2. Gentlemen have ever been more Temperate in their Religion, than the common People, as having more Reason, the others running in a hurry. In the beginning of Christianity, the Fathers writ *Contra gentes*, and *Contra Gentiles*, they were all one: But after all were Christians, the beter sort of People still retain'd the Name of Gentiles, throughout the four Provinces of the *Roman Empire*; as *Gentil-hommel* in *French*, *Gentil homo*, in *Italian*, *Gentil-huombre* in *Spanish*, and *Gentil-*

Gentil-man in *Engliſh*: And they, no queſtion, being Perſons of Quality, kept up thoſe Feaſts which we borrow from the *Gentils*; as *Chriſtmas*, *Candlemas*, *May-day*, &c. continuing what was not directly againſt Chriſtianity, which the common People would never have endured.

Gold.

1. THere are two Reaſons, why theſe Words (*Jeſus autem tranſiens per medium eorum ibat*) were about our old Gold: the one is, becauſe *Riply*, the Alchymiſt, when he made Gold in the *Tower*, the firſt time he found it he ſpoke theſe Words [*per medium eorum*] that is, *per medium Ignis & Sulphuris.* The other, becauſe theſe Words were thought to be a Charm, and that they did bind whatſoever they were written upon, ſo that a Man could not take it away. To this Reaſon I rather incline.

Hall.

1. THE Hall was the Place where the great Lord us'd to eat, (wherefore elſe were the Halls made ſo big?) Where he ſaw all his Servants and Tenants about him. He eat not in private,

except in time of Sickneſs; when once he became a thing Coop'd up, all his greatneſs was ſpoil'd. Nay the King himſelf uſed to eat in the Hall, and his Lords ſate with him, and then he underſtood Men.

Hell.

1. THere are two Texts for Chriſt's deſcending into Hell: The one *Pſal.* 16. The other *Acts* the 2*d.* where the Bible, that was in uſe when the Thirty Nine Articles were made has it (*Hell.*) But the Bible that was in Queen *Elizabeth*'s time, when the Articles were confirm'd, reads it (*Grave,*) and ſo it continued till the new Tranſlation in King *Jame*'s time, and then 'tis *Hell* again. But by this we may gather the Church of *England* declin'd as much as they could, the deſcent, otherwiſe they never would have alter'd the Bible.

2. [*He deſcended into Hell*] this may be the Interpretation of it. He may be dead and buried, then his Soul aſcended into Heaven. Afterwards he deſcended again into *Hell*, that is, into the Grave, to fetch his Body, and to riſe again. The Ground of this Interpretation is taken from

from the Platonick Learning, who held a Metampſychoſis, and when a Soul did deſcend from Heaven, to take another Body, they call'd it Κατὰ βάσιν εἰς ἅδου, taking ἅδης, for the lower World, the State of Mortality: Now the firſt Chriſtians many of them were Platonick Philoſophers, and no queſtion ſpake ſuch Language as was then underſtood amongſt them. To underſtand by *Hell* the Grave is no Tautology, becauſe the Creed firſt tells what Chriſt ſuffered, *He was Crucified, Dead, and Buried*; then it tells us what he did, *He deſcended into Hell, the third day he roſe again, he aſcended*, &c.

Holy-Days.

1. THey ſay the Church impoſes Holy-Days, there's no ſuch thing, tho' the Number of Holy-days is ſet down in ſome of our Common-Prayer Books. Yet that has relation to an Act of Parliament, which forbids the keeping of any Holy-Days in time of Popery; but thoſe that are kept, are kept by the Cuſtom of the Country, and I hope you will not ſay the Church impoſes that.

Humility.

1. HUmility is a Vertue all preach, none practiſe, and yet every body is content to hear. The Maſter thinks it good Doctrine for his Servant, the Laity for the Clergy, and the Clergy for the Laity.

2. There is *Humilitas quædam in Vitio.* If a Man does not take notice of that Excellency and Perfection that is in himſelf, how can he be thankful to God, who is the Author of all Excellency and Perfection? Nay, if a Man hath too mean an Opinion of himſelf, 'twill render him unſerviceable both to God and Man.

3. Pride may be allow'd to this or that degree, elſe a Man cannot keep up his Dignity. In Gluttony there muſt be Eating, in Drunkenneſs there muſt be drinking; 'tis not the eating, nor 'tis not the drinking that is to be blam'd, but the Exceſs. So in Pride.

Idolatry.

Idolatry.

1. IDolatry is in a Man's own Thought, not in the Opinion of another. Put Caſe I bow to the Altar, why am I guilty of Idolatry? becauſe a ſtander by thinks ſo; I am ſure I do not believe the Altar to be God, and the God I worſhip may be bow'd to in all Places, and at all times.

Jews.

1. GOD at the firſt gave Laws to all Mankind, but afterwards he gave peculiar Laws to the *Jews*, which they were only to obſerve. Juſt as we have the Common Law for all *England*, and yet you have ſome Corporations, that beſides that have peculiar Laws and Priviledges to themſelves.

2. Talk what you will of the *Jews*, that they are curſed, they thrive where e'er they come, they are able to oblige the Prince of their Country, by lending him Money; none of them beg, they keep together, and for their being hated, my Life for yours Chriſtians hate one another as much.

Invincible Ignorance.

1. 'TIS all one to me if I am told of Chriſt, or ſome Myſtery of Chriſtianity, if I am not capable of underſtanding, as if I am not told at all, my Ignorance is as invincible, and therefore 'tis vain to call their Ignorance only invincible, who never were told of Chriſt. The trick of it is to advance the Prieſt, whilſt the Church of *Rome* ſays a Man muſt be told of Chriſt by one thus and thus ordain'd.

Images.

1. THE Papiſts taking away the ſecond Commandment, is not haply ſo horrid a thing, nor ſo unreaſonable amongſt Chriſtians as we make it: For the *Jews* could make no figure of God, but they muſt commit Idolatry, becauſe he had taken no ſhape; but ſince the Aſſumption of our Fleſh, we know what ſhape to picture God in. Nor do I know why we may not make his Image, provided we be ſure what it is: as we ſay St. *Luke* took the picture of the Virgin *Mary*, and St. *Veronica* of our Saviour. Otherwiſe it would be

be no honour to the King, to make a Picture, and call it the King's Picture, when 'tis nothing like him.

2. Though the learned Papiſts pray not to Images, yet 'tis to be fear'd the ignorant do; as appears by that Story of St. *Nicholas* in *Spain*. A Country-Man us'd to offer daily to St. *Nicholas*'s Image, at length by miſchance the Image was broken, and a new one made of his own Plum-Tree; after that the Man forbore, being complain'd of to his Ordinary, he anſwer'd, 'tis true, he us'd to offer to the old Image, but to the new he could not find in his heart, becauſe he knew 'twas a piece of his own Plum-Tree. You ſee what Opinion this Man had of the Image, and to this tended the bowing of their Images, the twinkling of their Eyes, the Virgin's Milk, *&c.* Had they only meant Repreſentations, a Picture would have done as well as theſe Tricks. It may be with us in *England* they do not worſhip Images, becauſe living amongſt Proteſtants they are either laugh'd out of it, or beaten out of it by ſhock of Argument.

3. 'Tis a diſcreet way concerning Pictures in Churches, to ſet up no new, nor to pull down no old.

Imperial Conſtitutions.

1. THey ſay Imperial Conſtitutions did only confirm the Canons of the Church; but that is not ſo, for they inflicted Puniſhment, when the Canons never did (*viz.*) If a Man converted a Chriſtian to be a *Jew*, he was to forfeit his Eſtate, and loſe his Life. In *Valentines* Novels, 'tis ſaid, *Conſtat Epiſcopus Forum Legibus non habere, & Judicant tantum de Religione.*

Impriſonment.

1. SIR *Kenelme Digby* was ſeveral times taken and let go again, at laſt impriſon'd in *Wincheſter Houſe.* I can compare him to nothing but a great Fiſh that we catch and let go again, but ſtill he will come to the Bait; at laſt therefore we put him into ſome great Pond for Store.

Incendiaries.

1. FAncy to your ſelf a Man ſets the City on Fire at *Cripplegate*, and that Fire continues, by means of others, 'till it come to *White-Fryers*, and then he that began it would fain quench it, does not he deſerve to be puniſh'd moſt that firſt ſet the City on Fire? So 'tis with the Incendiaries of the State. They that firſt ſet it on Fire, [by Monopolizing, Forreſt Buſineſs, Impriſoning Parliament Men *tertio Coroli*, *&c.*] are now become regenerate, and would fain quench the Fire; certainly they deſerv'd moſt to be puniſh'd for being the firſt Cauſe of our Deſtractions.

Independency.

1. INdependency is in uſe at *Amſterdam*, where forty Churches or Congregations have nothing to do one with another. And 'tis no queſtion agreeable to the Primitive times, before the Emperour became Chriſtian: For either we muſt ſay every Church govern'd it ſelf, or elſe we muſt fall upon that old fooliſh

iſh Rock, that St. *Peter* and his Succeſſours govern'd all; but when the Civil State became Chriſtian, they appointed who ſhould govern them, before they govern'd by agreement and conſent: if you will not do this, you ſhall come no more amongſt us, but both the Independant Man, and the Presbyterian Man, do equally exclude the Civil Power, tho' after a different manner.

2. The Independant may as well plead, they ſhould not be ſubject to Temporal Things, not come before a Conſtable, or a Juſtice of Peace, as they plead they ſhould not be ſubject in ſpiritual things, becauſe St. *Paul* ſays, *It is ſo, that there is not a wiſe Man amongſt you?*

3. The Pope challenges all Churches to be under him, the King and the two Arch-Biſhops challenge all the Church of *England* to be under them. The Preſbyterian Man divides the Kingdom into as many Churches as there be Preſbyteries, and your Independant would have every Congregation a Church by it ſelf.

Things Indifferent.

1. IN time of a Parliament, when things are under debate, they are indifferent, but in a Church or State ſettled, there's nothing left indifferent.

Publick Intereſt.

1. ALL might go well in the Common-Wealth, if every one in the Parliament would lay down his own Intereſt, and aim at the general good. If a man were ſick, and the whole Colledge of Phyſicians ſhould come to him, and adminiſter ſeverally, haply ſo long as they obſerv'd the Rules of Art he might recover, but if one of them had a great deal of Scamony by him, he muſt put off that, therefore he preſcribes Scamony. Another had a great deal of Rubarb, and he muſt put off that, and therefore he preſcribes Rubarb, *&c.* then would certainly kill the Man. We deſtroy the Common-Wealth, while we preſerve our own private Intereſts, and neglect the publick.

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Humane Invention.

1. YOU ſay there muſt be no Humane Invention in the Church, nothing but the pure Word. *Anſwer.* If I give any Expoſition, but what is expreſs'd in the Text, that is my Invention; if you give another Expoſition, that is your invention, and both are Humane. For Example, ſuppoſe the Word [Egg] were in the Text, I ſay, 'tis meant an Hen-Egg, you ſay a Gooſe-Egg, neither of theſe are expreſt, therefore they are Humane Inventions, and I am ſure the newer the Invention the worſe, old Inventions are beſt.

2. If we muſt admit nothing but what we read in the Bible, what will become of the Parliament? for we do not read of that there.

Judgments.

1. WE cannot tell what is a Judgment of God, 'tis preſumption to take upon us to know. In time of Plague we know we want Health, and therefore we pray to God to give us Health: in time of War we know we want Peace, and therefore we pray to God

God to give us Peace. Commonly we ſay a Judgment falls upon a Man for ſomething in him we cannot abide. An Example we have in King *James*, concerning the Death of *Henry* the Fourth of *France*; one ſaid he was kill'd for his Wenching, another ſaid he was kill'd for turning his Religion. No, ſays King *James* (who could not abide fighting,) he was kill'd for permitting Duels in his Kingdom.

Judge.

1. WE ſee the Pageants in *Cheapſide*, the Lions, and the Elephants, but we do not ſee the Men that carry them; we ſee the Judges look big, look like Lions, but we do not ſee who moves them.

2. Little things do great works, when the great things will not. If I ſhould take a Pin from the Ground, a little pair of Tongues will do it, when a great Pair will not. Go to a Judge to do a Buſineſs for you, by no means he will not hear of it; but go to ſome ſmall Servant about him, and he will diſpatch it according to your hearts deſire.

3. There

3. There could be no Miſchief in the Common-Wealth without a Judge. Tho' there be falſe Dice brought in at the Groom-Porters, and cheating offer'd, yet unleſs he allow the Cheating, and judge the Dice to be good, there may be hopes of fair Play.

Juggling.

1. 'TIS not Juggling that is to be blam'd, but much Juggling, for the World cannot be Govern'd without it. All your Rhetorick, and all your Elench's in Logick come within the compaſs of Juggling.

Juriſdiction.

1. THere's no ſuch Thing as Spiritual Juriſdiction, all is Civil, the Churche's is the ſame with the Lord Mayors. Suppoſe a Chriſtian came into a Pagan Country, how can you fancy he ſhall have any Power there? he finds faults with the Gods of the Country; well, they will put him to Death for it: when he is a Martyr, what follows? Does that argue he has any ſpiritual Juriſdiction? If the Clergy ſay the Church ought to be go-

govern'd thus, and thus, by the Word of God, that is Doctrine all, that is not Diſcipline.

2. The Pope he challenges Juriſdiction over all, the Biſhops they pretend to it as well as he, the Presbyterians they would have it to themſelves; but over whom is all this? the poor Laymen.

Jus Divinum.

1. ALL things are held by *Jus Divinum*, either immediately or mediately.

2. Nothing has loſt the Pope ſo much in his Supremacy, as not acknowledging what Princes gave him. 'Tis a ſcorn upon the Civil Power, and an unthankfulneſs in the Prieſt. But the Church runs to *Jus divinum*, leſt if they ſhould acknowledge what they have by poſitive Law, it might be as well taken from them as given to them.

King.

1. A King is a thing Men have made for their own Sakes, for quietneſs-ſake. Juſt as in a Family one Man is appointed to buy the Meat; if every

ry Man ſhould buy what the other lik'd not, or what the other had bought before, ſo there would be a confuſion. But that Charge being committed to one, he according to his Diſcretion pleaſes all; if they have not what they would have one day, they ſhall have it the next, or ſomething as good.

2. The word King directs our Eyes; ſuppoſe it had been Conſul, or Dictator: to think all Kings alike is the ſame folly; as if a Conſul of *Aleppo* or *Smyrna* ſhould claim to himſelf the ſame Power that a Conſul at *Rome*, What, am not I a Conſul? or a Duke of *England* ſhould think himſelf like the Duke of *Florence*; nor can it be imagin'd, that the word Βασιλεὺς did ſignifie the ſame in *Greek* as the *Hebrew* Word מלך did with the *Jews*. Beſides, let the Divines in their Pulpits ſay what they will, they in their practice deny that all is the Kings: They ſue him, and ſo does all the Nation, whereof they are a part. What matter is it then what they Preach or Teach in the Schools?

3. Kings are all individual, this or that King, there is no Species of Kings.

4. A King that claims Priviledges in his own Country, becauſe they have them in another, is juſt as a Cook, that claims Fees in

in one Lord's Houſe, becauſe they are allowed in another. If the Maſter of the Houſe will yield them, well and good.

5. The Text [*Render unto Cæſar the things that are Cæſar's*] makes as much againſt Kings, as for them, for it ſays plainly that ſome things are not *Cæſars*. But Divines make choice of it, firſt in Flattery, and then becauſe of the other part adjoyn'd to it [*Render unto God the things that are Gods*] where they bring in the Church.

6. A King outed of his Country, that takes as much upon him as he did at home, in his own Court, is as if a Man on high, and I being upon the Ground, us'd to lift up my voice to him, that he might hear me, at length ſhould come down, and then expects I ſhould ſpeak as loud to him as I did before.

King of England.

1. THE King can do no wrong, that is, no Proceſs can be granted againſt him. What muſt be done then? Petition him, and the King writes upon the Petition *ſoit droit fait*, and ſends it to the Chancery, and then the buſineſs is heard. His Confeſſor will not tell him, he can do no wrong.

2. There's a great deal of difference between Head of the Church, and Supream Governour, as our Canons call the King. Conceive it thus, there is in the Kingdom of *England* a Colledge of Phyſicians, the King is Supream Governour of thoſe, but not Head of them, nor Preſident of the Colledge, nor the beſt Phyſician.

3. After the Diſſolution of Abbies, they did not much advance the King's Supremacy, for they only car'd to exclude the Pope: hence have we had ſeveral Tranſlations of the Bible upon us. But now we muſt look to it, otherwiſe the King may put upon us what Religion he pleaſes.

4. 'Twas the old way when the King of *England* had his Houſe, there were Canons to ſing Service in his Chappel; ſo at *Weſtminſter* in St. *Stephen*'s Chappel (where the Houſe of Commons ſits) from which Canons the Street call'd *Canon-row* has its Name, becauſe they liv'd there, and he had alſo the Abbot and his Monks, and all theſe the King's Houſe.

5. The three Eſtates are the Lord's Temporal, the Biſhops are the Clergy, and the Commons as ſome would have it [take heed of that] for then if two agree the third

is

is involv'd, but he is King of the Three Eſtates.

6. The King hath a Seal in every Court, and tho' the Great Seal be called *Sigillum Angliæ*, the Great Seal of *England*, yet 'tis not becauſe 'tis the Kingdom's Seal, and not the Kings, but to diſtinguiſh it from *Sigillum Hiberniæ*, *Sigillum Scotiæ*.

7. The Court of *England* is much alter'd. At a ſolemn Dancing, firſt you had the grave Meaſures, then the Corrantoes and the Galliards, and this is kept up with Ceremony; at length to *French*-more, and the Cuſhion-Dance, and then all the Company dances Lord and Groom, Lady and Kitchen-Maid, no Diſtinction. So in our Court, in Queen *Elizabeth*'s time, Gravity and State were kept up. In King *James*'s time things were pretty well. But in King *Charles*'s time, there has been nothing but *French*-more, and the Cuſhion-Dance, *omnium gatherum*, tolly, polly, hoite come toite.

The King.

1. 'TIS hard to make an Accomodation between the King and the Parliament. If you and I fell out about Money, you ſaid I ow'd you Twenty Pounds, I ſaid I ow'd you but Ten Pounds, it may be a third Party allowing me twenty Marks, might make us Friends. But if I ſaid I ow'd you twenty Pounds in Silver, and you ſaid I ow'd you twenty Pounds in Diamonds, which is a Summ innumerable, 'tis impoſſible we ſhould ever agree. This is the Caſe.

2. The King uſing the Houſe of Commons, as he did in Mr. *Pymm* and his Company, that is, charging them with Treaſon, becauſe they charg'd my Lord of *Canterbury* and Sir *George Ratcliff*; it was juſt with as much Logick as the Boy, that would have lain with his Grandmother, us'd to his Father, you lay with my Mother, why ſhould not I lie with yours?

3. There is not the ſame Reaſon for the King's accuſing Men of Treaſon, and carrying them away, as there is for the Houſes themſelves, becauſe they accuſe one of themſelves. For every one that is accuſed, is either a Peer, or a Commoner,

moner, and he that is accuſed hath his Conſent going along with him; but if the King accuſes, there is nothing of this in it.

4. The King is equally abus'd now as before; then they flatter'd him and made him do ill Things, now they would force him againſt his Conſcience. If a Phyſician ſhould tell me, every thing I had a mind to was good for me, tho' in truth 'twas Poiſon, he abus'd me; and he abuſes me as much, that would force me to take ſomething whether I will or no.

5. The King ſo long as he is our King, may do with his Officers what he pleaſes; as the Maſter of the Houſe may turn away all his Servants, and take whom he pleaſe.

6. The King's Oath is not ſecurity enough for our Property, for he ſwears to Govern according to Law; now the Judges they interpret the Law, and what Judges can be made to do we know.

7. The King and the Parliament now falling out, are juſt as when there is foul Play offer'd amongſt Gameſters, one ſnatches the others ſtake, they ſeize what they can of one anothers. 'Tis not to be ask'd whether it belongs not to the King to do this or that: before when there

was fair Play, it did. But now they will do what is moſt convenient for their own ſafety. If two fall to ſcuffling, one tears the others Band, the other tears his; when they were Friends they were quiet, and did no ſuch thing, they let one anothers Bands alone.

8. The King calling his Friends from the Parliament, becauſe he had uſe of them at *Oxford*, is as if a Man ſhould have uſe of a little piece of Wood, and he runs down into the Cellar, and takes the Spiggot, in the mean time all the Beer runs about the Houſe; when his Friends are abſent, the King will be loſt.

Knights Service.

1. KNights Service in earneſt means nothing, for the Lords are bound to wait upon the King when he goes to War with a Foreign Enemy, with it may be one Man and one Horſe, and he that doth not, is to be rated ſo much as ſhall ſeem good to the next Parliament. And what will that be? So 'tis for a private Man, that holds of a Gentleman.

Land.

1. WHen Men did let their Land underfoot, the Tenants would fight for their Landlords, ſo that way they had their Retribution: but now they will do nothing for them, may be the firſt, if but a Conſtable bid them, that ſhall lay the Landlord by the Heels, and therefore 'tis vanity and folly not to take the full value.

2. *Allodium* is a Law Word, contrary to *Feudum*, and it ſignifies Land that holds of no body. We have no ſuch Land in *England*. 'Tis a true Propoſition; all the Land in *England* is held, either immediately, or mediately of the King.

Language.

1. TO a living Tongue new Words may be added, but not to a dead Tongue, as *Latin*, *Greek*, *Hebrew*, *&c.*

2. *Latimer* is the Corruption of *Latiner*, it ſignifies he that interprets *Latin*, and though he interpreted *French*, *Spaniſh*, or *Italian*, he was call'd the King's *Latiner*, that is, the King's Interpreter.

3. If you look upon the Lauguage ſpoken in the *Saxon* Time, and the Language ſpoken now, you will find the Difference to be juſt, as if a Man had a Cloak that he wore plain in Queen *Elizabeth*'s Days, and ſince, here has put in a piece of Red, and there a piece of Blue, and here a piece of Green, and there a piece of Orange-tawny. We borrow Words from the *French*, *Italian*, *Latin*, as every Pedantick Man pleaſes.

4. We have more Words than Notions, half a Dozen Words for the ſame thing. Sometimes we put a new ſignification to an old Word, as when we call a Piece a Gun. The Word Gun was in uſe in *England* for an Engine, to caſt a thing from a Man, long before there was any Gun-powder found out.

5. Words muſt be fitted to a Man's Mouth; 'twas well ſaid of the Fellow that was to make a Speech for my Lord Mayor, he deſir'd to take meaſure of his Lordſhip's Mouth.

Law.

1. A Man may plead not guilty, and yet tell no Lye; for by the Law, no Man is bound to accuſe himſelf; ſo that when I ſay Not Guilty, the meaning

ing is, as if I ſhould ſay by way of Paraphraſe, I am not ſo Guilty as to tell you; if you will bring me to a Tryal, and have me puniſh'd for this you lay to my Charge, prove it againſt me.

2. Ignorance of the Law excuſes no man; not that all Men know the Law, but becauſe 'tis an excuſe every Man will plead, and no Man can tell how to confute him.

3. The King of *Spain* was outlaw'd in *Weſtminſter-Hall*, I being of Council againſt him. A Merchant had recover'd Coſts againſt him in a Suit, which becauſe he could not get, we adviſ'd to have him Out-law'd for not appearing, and ſo he was. As ſoon as *Gondimer* heard that, he preſently ſent the Money, by reaſon, if his Maſter had been Out-law'd, he could not have the Benefit of the Law, which would have been very prejudicial, there being then many Suits depending betwixt the King of *Spain*, and our *Engliſh* Merchants.

4. Every Law is a Contract between the King and the People, and therefore to be kept. A hundred Men may owe me an Hundred Pounds, as well as any one Man, and ſhall they not pay me becauſe they are ſtronger than I? *Object.* Oh

but

but they loſe all if they keep that Law. *Anſw.* Let them look to the making of their Bargain. If I ſell my Lands, and when I have done, one comes and tells me I have nothing elſe to keep me. I and my Wife and Children muſt ſtarve, If I part with my Land; muſt I not therefore let them have my Land, that have bought it and paid for it?

5. The Parliament may declare Law, as well as any other inferiour Court may, (*viz.*) the King's Bench. In that or this particular Caſe, the King's Bench will declare unto you what the Law is, but that binds no body whom the Caſe concerns: So the higheſt Court, the Parliament may doe, but not declare Law, that is, make Law that was never heard of before.

Law of Nature.

1. I Cannot fancy to my ſelf what the Law of Nature means, but the Law of God. How ſhould I know I ought not to ſteal, I ought not to commit Adultery, unleſs ſome body had told me ſo? Surely 'tis becauſe I have been told ſo? 'Tis not becauſe I think I ought not to do them, nor becauſe you think I ought not; if ſo, our minds might change, whence

whence then comes the Reſtraint? from a higher Power, nothing elſe can bind: I cannot bind my ſelf, for I may untye my ſelf again; nor an equal cannot bind me, for we may untie one another: It muſt be a ſuperiour Power, even God Almighty. If two of us make a Bargain, why ſhould either of us ſtand to it? What need you care what you ſay, or what need I care what I ſay? Certainly becauſe there is ſomething about me that tells me *Fides eſt ſervanda*, and if we after alter our Minds, and make a new Bargain, there's *Fides ſervanda* there too.

Learning.

1. NO Man is the wiſer for his Learning; it may adminiſter Matter to work in, or Objects to work upon, but Wit and Wiſdom are born with a Man.

2. Moſt Mens Learning is nothing but Hiſtory duly taken up. If I quote *Thomas Aquinus* for ſome Tenant, and believe it, becauſe the School-Men ſay ſo, that is but Hiſtory. Few Men make themſelves Maſters of things they write or ſpeak.

3. The Jeſuites and the Lawyers of *France*, and the Low-Country-Men, have engroſſed all Learning. The reſt of the World make nothing but Homilies.

4. 'Tis

4. 'Tis obſervable, that in *Athens* where the Arts flouriſht, they were govern'd by a Democraſie; Learning made them think themſelves as wiſe as any body, and they would govern as well as others; and they ſpeak as it were by way of Contempt, that in the *Eaſt*, and in the *North* they had Kings, and why? Becauſe the moſt part of them followed their Buſineſs, and if ſome one Man had made himſelf wiſer than the reſt, he govern'd them, and they willingly ſubmitted themſelves to him. *Ariſtotle* makes the Obſervation. And as in *Athens* the Philoſophers made the People knowing, and therefore they thought themſelves wiſe enough to govern; ſo does preaching with us, and that makes us affect a Democraſie: For upon theſe two Grounds we all would be Governours, either becauſe we think our ſelves as wiſe as the beſt, or becauſe we think our ſelves the Elect, and have the Spirit, and the reſt a Company of Reprobates that belong to the Devil.

Lecturers.

1. LEcturers do in a Pariſh Church what the Fryers did heretofore, get away not only the Affections, but the Bounty, that ſhould be beſtow'd upon the Miniſter.

2. Lecturers get a great deal of Money, becauſe they preach the People tame [as a Man watches a Hawk] and then they do what they liſt with them.

3. The Lectures in *Black Fryers*, perform'd by Officers of the Army, Tradeſmen, and Miniſters, is as if a great Lord ſhould make a Feaſt, and he would have his Cook dreſs one Diſh, and his Coach-Man another, his Porter a third, *&c.*

Libels.

1. THough ſome make ſlight of *Libels*, yet you may ſee by them how the Wind ſits: As take a Straw and throw it up into the Air, you ſhall ſee by that which way the Wind is, which you ſhall not do by caſting up a Stone. More ſolid Things do not ſhew the Complexion of the times ſo well, as Ballads and Libels.

Liturgy.

Liturgy.

1. THere is no Church without a Liturgy, nor indeed can there be conveniently, as there is no School without a Grammar. One Scholar may be taught otherwiſe upon the Stock of his Acumen, but not a whole School. One or Two, that are piouſly diſpos'd, may ſerve themſelves their own Way, but hardly a whole Nation.

2. To know what was generally believ'd in all Ages, the way is to conſult the Liturgies, not any private Man's writing. As if you would know how the Church of *England* ſerves God, go to the Common-Prayer-Book, conſult not this nor that Man. Beſides, Liturgies never Complement, nor uſe high Expreſſions. The Fathers oft-times ſpeak Oratoriouſly.

Lords in the Parliament.

1. THE Lords giving Protections is a ſcorn upon them. A Protection means nothing actively, but paſſively; he that is a Servant to a Parliament Man is thereby protected. What a Scorn is it

to

to a Perſon of Honour, to put his Hand to two Lyes at once, that ſuch a Man is my Servant, and employ'd by me, when haply he never ſaw the Man in his Life, nor before never heard of him.

2. The Lords proteſting is Fooliſh. To proteſt is properly to ſave to a Man's ſelf ſome Right; but to proteſt as the Lords proteſt, when they their ſelves are involv'd, 'tis no more than if I ſhould go into *Smithfield*, and ſell my Horſe, and take the Money, and yet when I have your Money, and you my Horſe, I ſhould proteſt this Horſe is mine, becauſe I love the Horſe, or I do not know why I do proteſt, becauſe my Opinion is contrary to the reſt. Ridiculous, when they ſay the Biſhops did antiently proteſt, it was only diſſenting, and that in the Caſe of the Pope.

Lords before the Parliament.

1. GReat Lords by reaſon of their Flatterers, are the firſt that know their own Vertues, and the laſt that know their own Vices: Some of them are aſham'd upwards, becauſe their Anceſtors were too great. Others are aſhamed downwards, becauſe they were too little.

2. The

2. The *Prior* of St. *John* of *Jeruſalem*, is ſaid to be *Primus Baro Angliæ*, the firſt Baron of *England*, becauſe being laſt of the Spiritual Barons, he choſe to be firſt of the Temporal. He was a kind of an Otter, a Knight half Spiritual, and half Temporal.

3. *Queſt.* Whether is every Baron a Baron of ſome Place?

Anſw. 'Tis according to his Patent; of late Years they have been made Baron of ſome Place, but antiently not, call'd only by their Sir-Name, or the Sir-Name of ſome Family, into which they have been married.

4. The making of new Lords leſſens all the reſt. 'Tis in the buſineſs of Lords, as it 'twas with St. *Nicolas*'s Image: The Country-Man, you know, could not find in his Heart to adore the new Image, made of his own Plum-Tree, though he had formerly worſhip'd the old one. The Lords that are antient we honour, becauſe we know not whence they come; but the new ones we ſlight, becauſe we know their beginning.

5. For the *Iriſh* Lords to take upon them here in *England*, is as if the Cook in the Fair ſhould come to my Lady *Kent*'s Kitchen, and take upon him to roaſt

roaſt the Meat there, becauſe he is a Cook in another place.

Marriage.

1. OF all Actions of a Man's Life, his Marriage does leaſt concern other people, yet of all Actions of our Life 'tis moſt medled with by other People.

2. Marriage is nothing but a civil Contract; 'tis true, 'tis an Ordinance of God: ſo is every other Contract, God commands me to keep it when I have made it.

3. Marriage is a deſperate thing; the Frogs in *Æſop* were extream wiſe, they had a great mind to ſome Water, but they would not leap into the Well, becauſe they could not get out again.

4. We ſingle out particulars, and apply God's Providence to them, thus when two are marry'd and have undone one another, they cry it was God's Providence we ſhould come together, when God's Providence does equally concur to every thing.

Marriage of Coſin-Germans.

1. SOme Men forbear to marry Coſin Germans out of this kind of ſcruple of Conſcience, becauſe it was unlawful before the Reformation, and is ſtill in the Church of *Rome*. And ſo by reaſon their Grand-Father, or their great Grand-Father did not do it, upon that old Score, they think they ought not to do it: as ſome Men forbear Fleſh upon *Friday*, not reflecting upon the Statute, which with us makes it unlawful, but out of an old Score, becauſe the Church of *Rome* forbids it, and their Fore-Fathers always forbore Fleſh upon that Day. Others forbear it out of a Natural Conſideration, becauſe it is obſerv'd (for Example) in Beaſts, if two couple of a near Kind, the Breed proves not ſo good. The ſame Obſervation they make in Plants and Trees, which degenerate being grafted upon the ſame Stock. And 'tis alſo further obſerv'd, thoſe Matches between Coſin-Germans ſeldom prove Fortunate. But for the lawfulneſs there is no Colour but Coſin-Germans in *England* may marry, both by the Law of God and Man: for with us we have reduc'd all the Degrees

grees of Marriage to thoſe in the *Levitical-Law*, and 'tis plain there's nothing againſt it. As for that that is ſaid Coſin-Germans once remov'd may not Marry, and therefore being a further degree may not, 'tis preſum'd a nearer ſhould not, no Man can tell what it means.

Meaſure of Things.

1. WE meaſure from our ſelves, and as things are for our uſe and purpoſe, ſo we approve them. Bring a Pear to the Table that is rotten, we cry it down, 'tis naught; but bring a Medlar that is rotten, and 'tis a fine thing, and yet I'll warrant you the Pear thinks as well of it ſelf as the Medlar does.

2. We meaſure the Excellency of other Men, by ſome Excellency we conceive to be in our ſelves. *Naſh* a Poet, poor enough (as Poets us'd to be) ſeeing an Alderman with his Gold Chain, upon his great Horſe, by way of ſcorn, ſaid to one of his Companions, do you ſee yon Fellow, how goodly, how big he looks; why that Fellow cannot make a blank Verſe.

3. Nay we meaſure the goodneſs of God from our ſelves, we meaſure his Goodneſs, his Juſtice, his Wiſdom, by ſomething we call Juſt, Good, or Wiſe

in our ſelves; and in ſo doing, we judge proportionably to the Country Fellow in the Play, who ſaid if he were a King, he would live like a Lord, and have Peaſe and Bacon every Day, and a Whip that cry'd Slaſh.

Difference of Men.

1. THE Difference of Men is very great, you would ſcarce think them to be of the ſame Species, and yet it conſiſts more in the Affection than in the Intellect. For as in the Strength of Body, two Men ſhall be of an equal Strength, yet one ſhall appear ſtronger than the other, becauſe he exerciſes, and puts out his Strength, the other will not ſtir nor ſtrain himſelf. So 'tis in the Strength of the Brain, the one endeavours, and ſtrains, and labours, and ſtudies, the other ſits ſtill, and is idle, and takes no pains, and therefore he appears ſo much the inferiour.

Miniſter Divine.

1. THE impoſition of Hands upon the Miniſter when all is done, will be nothing but a deſignation of a Perſon to this or that Office or Employment

ment in the Church. 'Tis a ridiculous Phraſe that of the Canoniſts [*Conferre Ordines*] 'Tis *Coaptare aliquem in Ordinem*, to make a Man one of us, one of our Number, one of our Order. So *Cicero* would underſtand what I ſaid, it being a Phraſe borrowed from the *Latines*, and to be underſtood proportionably to what was amongſt them.

2. Thoſe Words you now uſe in making a Miniſter [*receive the Holy Ghoſt*] were us'd amongſt the *Jews* in making of a Lawyer; from thence we have them, which is a villanous Key to ſomething, as if you would have ſome other kind of Præfeture, than a Mayoralty, and yet keep the ſame Ceremony that was us'd in making the Mayor.

3. A Prieſt has no ſuch thing as an indelible Character: what difference do you find betwixt him and another Man after Ordination? only he is made a Prieſt, (as I ſaid) by Deſignation; as a Lawyer is call'd to the Bar, then made a Serjeant: all Men that would get Power over others, make themſelves as unlike them as they can, upon the ſame Ground the Prieſts made themſelves unlike the Laity.

4. A Miniſter when he is made, is *Materia prima*, apt for any form the State will put upon him, but of himſelf he can do nothing. Like a Doctor of Law in the Univerſity, he hath a great deal of Law in him, but cannot uſe it till he be made ſome bodie's Chancellour; or like a Phyſician, before he be receiv'd into a Houſe, he can give no body Phyſick; indeed after the Maſter of the Houſe hath given him charge of his Servants, then he may. Or like a Suffragan, that could do nothing but give Orders, and yet he was a Biſhop.

5. A Miniſter ſhould preach according to the Articles of Religion eſtabliſhed in the Church where he is. To be a Civil Lawyer let a Man read *Juſtinian*, and the Body of the Law, to confirm his Brain to that way, but when he comes to practiſe, he muſt make uſe of it ſo far as it concerns the Law received in his own Country. To be a Phyſician let a Man read *Gallen* and *Hypocrates*; but when he practiſes, he muſt apply his Medicines according to the Temper of thoſe Men's Bodies with whom he lives, and have reſpect to the Heat and Cold of Climes, otherwiſe that which in *Pergamus* (where *Gallen* liv'd) was Phyſick, in our cold

 Climate

Climate may be Poyſon. So to be a Divine, let him read the whole Body of Divinity, the Fathers and the Schoolmen, but when he comes to practiſe, he muſt uſe it and apply it according to thoſe Grounds and Articles of Religion that are eſtabliſhed in the Church, and this with Senſe.

6. There be four things a Miniſter ſhould be at; the Conſcionary Part, Eccleſiaſtical Story, School Divinity, and the Caſuiſts.

1. In the Conſcionary Part, he muſt read all the chief Fathers, both *Latine* and *Greek* wholly. St. *Auſtin*, St. *Ambroſe*, St. *Chryſoſtome*, both the *Gregories*, &c. *Tertullian*, *Clemens*, *Alexandrinus*, and *Epiphanius*; which laſt have more Learning in them than all the reſt, and writ freely.

2. For Eccleſiaſtical Story let him read *Baronius*, with the *Magdeburgenſes*, and be his own Judge, the one being extreamly for the Papiſts, the other extreamly againſt them.

3. For School Divinity let him get *Javellus*'s Edition of *Scotus* or *Mayco*, where there be Quotations that direct you to every Schoolman, where ſuch and ſuch Queſtions are handled. Without School Divinity a Divine knows nothing Logi-

cally, nor will be able to ſatisfie a rational Man out of the Pulpit.

4. The Study of the Caſuiſts muſt follow the Study of the School-men, becauſe the Diviſion of their Caſes, is according to their Divinity; otherwiſe he that begins with them will know little. As he that begins with the ſtudy of the Reports and Caſes in the Common Law, will thereby know little of the Law. Caſuiſts may be of admirable uſe, if diſcreetly dealt with, though among them you ſhall have many Leaves together very impertinent. A Caſe well decided would ſtick by a Man, they will remember it whether they will or no, whereas a quaint Poſition dieth in the Birth. The main thing is to know where to ſearch; for talk what they will of vaſt Memories, no Man will preſume upon his own Memory for any thing he means to write or ſpeak in publick.

7. [*Go and teach all Nations.*] This was ſaid to all Chriſtians that then were before the diſtinction of Clergy and Laity; there have been ſince, Men deſign'd to preach only by the State, as ſome Men are deſign'd to ſtuddy the Law, others to ſtuddy Phyſick. When the Lord's Supper was inſtituted, there were none pre-

preſent but the Diſciples, ſhall none then but Miniſters receive?

8. There is all the reaſon you ſhould believe your Miniſter, unleſs you have ſtudied Divinity as well as he, or more than he.

9. 'Tis a fooliſh thing to ſay Miniſters muſt not meddle with Secular Matters, becauſe his own profeſſion will take up the whole Man; may he not eat, or drink, or walk, or learn to ſing? the meaning of that is, he muſt ſeriouſly attend his Calling.

10. Miniſters with the Papiſts [that is their Prieſts] have much reſpect, with the Puritans they have much, and that upon the ſame ground, they pretend both of 'em to come immediately from Chriſt; but with the Proteſtants they have very little, the reaſon whereof is, in the beginning of the Reformation they were glad to get ſuch to take Livings as they could procure by any Invitations, things of pitiful Condition. The Nobility and Gentry, would not ſuffer their Sons or Kindred to meddle with the Church, and therefore at this day, when they ſee a Parſon, they think him to be ſuch a thing ſtill, and there they will keep him, and uſe him accordingly; if he be a Gentleman,

tleman, that is ſingled out, and he is us'd the more reſpectfully.

11. The Proteſtant Miniſter is leaſt regarded, appears by the old Story of the Keeper of the Clink. He had Prieſts of ſeveral ſorts ſent unto him; as they came in, he ask'd them who they were; who are you to the firſt? I am a Prieſt of the Church of Rome; you are welcome quoth the Keeper, there are thoſe will take Care of you, and who are you? A ſilenc'd Miniſter. You are welcome too, I ſhall fare the better for you: And who are you? A Miniſter of the Church of *England*. O God help me (quoth the Keeper) I ſhall get nothing by you, I am ſure you may lie and ſtarve, and rot, before any body will look after you.

12. Methinks 'tis an ignorant thing for a Church-man, to call himſelf the Miniſter of Chriſt, becauſe St. *Paul*, or the Apoſtles call'd themſelves ſo. If one of them had a Voice from Heaven, as St. *Paul* had, I will grant he is a Miniſter of Chriſt, I will call him ſo too. Muſt they take upon them as the Apoſtles did? Can they do as the Apoſtles could? The Apoſtles had a Mark to be known by, ſpake Tongues, cur'd Diſeaſes, trod upon Serpents, *&c.* Can they do this? If

a Gentleman tells me, he will ſend his Man to me, and I did not know his Man, but he gave me this mark to know him by, he ſhould bring in his Hand a rich Jewel; if a Fellow came to me with a Pebble-Stone, had I any reaſon to believe he was the Gentleman's Man?

Money.

1. MOney makes a Man laugh. A blind Fidler playing to a Company, and playing but Scurvily, the Company laught at him; his Boy that led him, perceiving it, cry'd, Father let us be gone, they do nothing but laugh at you. Hold thy Peace, Boy, ſaid the Fidler, we ſhall have their money preſently, and then we will laugh at them.

2. *Euclid* was beaten in *Bocealine*, for teaching his Scholars a mathematical Figure in his School, whereby he ſhew'd that all the Lives both of Princes and private Men, tended to one Centre, *Con Gentilizza*, handſomely to get Money out of other Mens Pockets, and it into their own.

3. The Pope us'd heretofore to ſend the Princes of Chriſtendom to fight againſt the *Turk*, but Prince and Pope finely juggl'd together, the Moneys were rais'd, and ſome Men

Men went out to the Holy War; but commonly after they had got the Money, the *Turk* was pretty quiet, and the Prince and the Pope ſhar'd it between them.

4. In all times the Princes in *England* have done ſomething illegal to get Money: But then came a Parliament and all was well, the People and the Prince kiſt and were Friends, and ſo things were quiet for a while. Afterwards there was another Trick found out to get Money, and after they had got it, another Parliament was call'd to ſet all right, *&c.* But now they have ſo out-run the Conſtable—

Moral Honeſty.

1. THey that cry down moral Honeſty, cry down that which is a great part of Religion, my Duty towards God, and my Duty towards Man. What care I to ſee a Man run after a Sermon, if he couzens and cheats as ſoon as he comes home. On the other ſide Morality muſt not be without Religion, for if ſo, it may change, as I ſee convenience. Religion muſt govern it. He that has not Religion to govern his Morality, is not a Dram better than my Maſtiff-Dog; ſo long as you ſtroke him, and pleaſe him, and do not

not pinch him, he will play with you as finely as may be, he is a very good moral-Maſtiff; but if you hurt him, he will fly in your Face, and tear out your Throat.

Mortgage.

1. IN caſe I receive a thouſand Pounds, and mortgage as much Land as is worth two thouſand to you; if I do not pay the Money at ſuch a day, I fail, whether you may take my Land and keep it in point of Conſcience? *Anſw.* If you had my Lands as ſecurity only for your Money, then you are not to keep it, but if we bargain'd ſo, that if I did not repay your 1000 *l.* my Land ſhould go for it, be it what it will, no doubt you may with a ſafe Conſcience keep it; for in theſe things all the Obligation is *Servare Fidem.*

Number.

1. ALL thoſe myſterious things they obſerve in Numbers, come to nothing upon this very ground, becauſe Number in it ſelf is nothing, has not to do with Nature, but is meerly of Humane Impoſition, a meer Sound. For Example

Example, when I cry one a Clock, two a Clock, three a Clock, that is but Man's diviſion of Time, the time it ſelf goes on, and it had been all one in Nature, if thoſe Hours had been call'd Nine, Ten, and Eleven. So when they ſay the Seventh Son is Fortunate, it means nothing; for if you count from the Seventh backward, then the Firſt is the Seventh, why is not he likewiſe Fortunate?

Oaths.

1. SWearing was another thing with the *Jews* than with us, becauſe they might not pronounce the Name of the Lord Jehovah.

2. There is no Oath ſcarcely, but we ſwear to things we are ignorant of: For Example, the Oath of Supremacy; how many know how the King is King? what are his Right and Prerogative? So how many know what are the Priviledges of the Parliament, and the Liberty of the Subject, when they take the proteſtation? But the meaning is, they will defend them when they know them. As if I ſhould ſwear I would take part with all that wear red Ribbons in their Hats, it may be I do not know which Colour

Colour is Red; but when I do know, and ſee a red Ribbon in a Man's Hat, then will I take his Part.

3. I cannot conceive how an Oath is impoſed, where there is a Parity (*viz.*) in the Houſe of Commons, they are all *pares inter ſe*, onely one brings Paper, and ſhews it the reſt, they look upon it, and in their own Senſe take it: Now they are but *pares* to me, who am none of the Houſe, for I do not acknowledge my ſelf their Subject; if I did, then no queſtion, I was bound by an Oath of their impoſing. 'Tis to me but reading a Paper in their own Senſe.

4. There is a great difference between an Aſſertory Oath, and a Promiſſary Oath. An Aſſertory Oath is made to a Man before God, and I muſt ſwear ſo, as Man may know what I mean: But a Promiſſary Oath is made to God only, and I am ſure he knows my meaning: ſo in the new Oath it runs [whereas I believe in my Conſcience, *&c.* I will aſſiſt thus and thus] that [whereas] gives me an Outloofe, for if I do not believe ſo, for ought I know, I ſwear not at all.

5. In a Promiſſary Oath, the mind I am in is a good Interpretation; for if there be enough happen'd to change my mind,

mind, I do not know why I ſhould not. If I promiſe to go to *Oxford* to Morrow, and mean it when I ſay it, and afterwards it appears to me, that 'twill be my undoing; will you ſay I have broke my Promiſe if I ſtay at Home? certainly I muſt not go.

6. The *Jews* had this way with them, concerning a Promiſſary Oath or Vow, if one of them had vow'd a Vow, which afterwards appear'd to him to be very prejudicial by reaſon of ſomething he either did not foreſee, or did not think of, when he made his Vow; if he made it known to three of his Country-men, they had Power to abſolve him, though he could not abſolve himſelf, and that they pick'd out of ſome Words in the Text: Perjury hath only to do with an Aſſertory Oath, and no Man was puniſht for Perjury by Man's Law till Queen *Elizabeth*'s time 'twas left to God, as a ſin againſt him; the Reaſon was, becauſe 'twas ſo hard a thing to prove a Man perjur'd: I might miſunderſtand him, and he ſwears as he thought.

7. When Men ask me whether they may take an Oath in their own Senſe, 'tis

to

to me, as if they ſhould ask whether they may go to ſuch a place upon their own Legs, I would fain know how they can go otherwiſe.

8. If the Miniſters that are in ſequeſtred Livings will not take the Engagement, threaten to turn them out and put in the old ones, and then I'll warrant you they will quietly take it. A Gentleman having been rambling two or three Days, at length came home, and being in Bed with his Wife, would fain have been at ſome thing, that ſhe was unwilling to, and inſtead of complying, fell to chiding him for his being abroad ſo long: Well ſays he, if you will not, call up *Sue* (his Wife's Chamber-maid) upon that ſhe yielded preſently.

9. Now Oaths are ſo frequent, they ſhould be taken like Pills, ſwallowed whole; if you chew them you will find them bitter: if you think what you ſwear 'twill hardly go down.

Oracles.

1. ORacles ceas'd preſently after Chriſt, as ſoon as no body believ'd them. Juſt as we have no Fortune-Tellers, nor wiſe Men, when no body cares for them.

them. Sometime you have a Seaſon for them, when People believe them, and neither of theſe, I conceive, wrought by the Devil.

Opinion.

1. OPinion and Affection extreamly differ; I may affect a Woman beſt, but it does not follow I muſt think her the handſomeſt Woman in the World. I love Apples beſt of any Fruit, but it does not follow, I muſt think Apples to be the beſt Fruit. Opinion is ſomething wherein I go about to give reaſon why all the World ſhould think as I think. Affection is a thing wherein I look after the pleaſing of my ſelf.

2. 'Twas a good Fancy of an old Platonick: The Gods which are above Men, had ſomething whereof Man did partake, [an intellect Knowledge] and the Gods kept on their Courſe quietly. The Beaſts, which are below Man, had ſomething whereof Man did partake, [Senſe and Growth] and the Beaſts lived quietly in their way. But Man had ſomething in him, whereof neither Gods nor Beaſts did partake, which gave him all the Trouble, and made all the Confuſion in the World; and that is Opinion. 3. 'Tis

3. 'Tis a fooliſh thing for me to be brought off from an Opinion, in a thing neither of us know, but are led only by ſome Cobweb-ſtuff; as in ſuch a Caſe as this, *Utrum Angeli in vicem colloquantur?* if I forſake my Side in ſuch a Caſe, I ſhew my ſelf wonderful light, or infinitely complying, or flattering the other Party: But if I be in a buſineſs of Nature, and hold an Opinion one way, and ſome Man's Experience has found out the contrary, I may with a ſafe Reputation give up my ſide.

4. 'Tis a vain thing to talk of a Heretick, for a Man for his heart can think no otherwiſe than he does think. In the Primitive Times there were many Opinions, nothing ſcarce but ſome or other held: One of theſe Opinions being embrac'd by ſome Prince, and receiv'd into his Kingdom, the reſt were condemn'd as Hereſies; and his Religion, which was but one of the ſeveral Opinions, firſt is ſaid to be Orthodox, and ſo have continued ever ſince the Apoſtles.

Parity.

1. THis is the Juggling Trick of the Parity, they would have no body above them, but they do not tell you they would have no body under them.

Parliament.

1. ALL are involv'd in a Parliament. There was a time when all Men had their Voice in chooſing Knights. About *Henry* the Sixth's time they found the inconvenience, ſo one Parliament made a Law, that only he that had forty Shillings *per annum* ſhould give his Voice, they under ſhould be excluded. They made the Law who had the Voice of all, as well under forty Shillings; as above; and thus it continues at this Day. All conſent civilly in a Parliament, Women are involv'd in the Men, Children in thoſe of perfect Age; thoſe that are under forty Shillings a Year, in thoſe that have forty Shillings a year, thoſe of forty Shillings in the Knights.

2. All things are brought to the Parliament, little to the Courts of Juſtice: juſt as in a Room where there is a Banquet

quet preſented, if there be Perſons of Quality there, the People muſt expect, and ſtay till the great ones have done.

3. The Parliament flying upon ſeveral Men, and then letting them alone, does as a Hawk that flyes a Covey of Partridges, and when ſhe has flown them a great way, grows weary, and takes a Tree; then the Faulconer lures her down, and takes her to his Fiſt: on they go again, *heirett*, upſprings another Covey, away goes the Hawk, and as ſhe did before, takes another Tree, *&c.*

4. Diſſenters in Parliament may at length come to a good end, though firſt there be a great deal of do, and a great deal of Noiſe, which mad, wild Folks make: juſt as in brewing of Wreſt-Beer, there's a great deal of Buſineſs in grinding the Mault, and that ſpoils any Man's Cloaths that comes near it: then it muſt be maſh'd, then comes a Fellow in and drinks of the Wort, and he's drunk; then they keep a huge quarter when they carry it into the Cellar, and a twelve Month after 'tis delicate fine Beer.

5. It muſt neceſſarily be that our Diſtempers are worſe than they were in the beginning of the Parliament. If a Phyſi-

cian comes to a ſick Man, he lets him Blood, it may be ſcarifyes him, cups him, puts him into a great diſorder, before he makes him well; and if he be ſent for to cure an Ague, and he finds his Patient hath many Diſeaſes, a Dropſie, and a Palſie, he applies Remedies to 'em all, which makes the cure the longer and the dearer: this is the Caſe.

6. The Parliament-men are as great Princes as any in the World, when whatſoever they pleaſe is priviledge of Parliament; no Man muſt know the number of their Priviledges, and whatſoever they diſlike is breach of Priviledge. The Duke of *Venice* is no more than Speaker of the Houſe of Commons; but the Senate at *Venice*, are not ſo much as our Parliament-men, nor have they that Power over the People, who yet exerciſe the greateſt Tyranny that is any where. In plain truth, breach of Priviledge is only the actual taking away of a Member of the Houſe, the reſt are Offences againſt the Houſe. For Example, to take our Proceſs againſt a Parliament-man, or the like.

7. The Parliament Party, if the Law be for them, they call for the Law; if it be againſt them, they will go to a Parliamentary

liamentary Way; if no Law be for them, then for Law again: Like him that firſt call'd for Sack to heat him, then ſmall Drink to cool his Sack, then Sack again to heat his ſmall Drink, *&c.*

8. The Parliament Party doe not play fair Play, in ſitting up till two of the Clock in the Morning, to vote ſomething they have a mind to. 'Tis like a crafty Gameſter, that makes the Company drunk, then cheats them of their Money.

Young Men, and infirm Men go away; beſides, a Man is not there to perſuade other Men to be of his mind, but to ſpeak his own Heart, and if it be lik'd, ſo, if not, there's an end.

Parſon.

1. THough we write [Parſon] differently, yet 'tis but Perſon; that is, the individual Perſon ſet apart for the Service of ſuch a Church, and 'tis in *Latin Perſona*, and *Perſonatus* is a Perſonage. Indeed with the Canon-Lawyers, *Perſonatus* is any Dignity or Perferment in the Church.

2. There never was a merry World ſince the *Faries* left Dancing, and the Parſon left Conjuring. The Opinion of

the latter kept Thieves in aw, and did as much good in a Country as a Juſtice of Peace.

Patience.

1. PAtience is the chiefeſt fruit of Study, a Man that ſtrives to make himſelf a different thing from other Men by much reading, gains this chiefeſt Good, that in all Fortunes, he hath ſomething to entertain and comfort himſelf withal.

Peace.

1. KIng *James* was pictur'd going eaſily down a Pair of Stairs, and upon every Step there was written, *Peace*, *Peace*, *Peace*; the wiſeſt way for men in theſe times is to ſay nothing.

2. When a Country-wench cannot get her Butter to come, ſhe ſays, the Witch is in her Churn. We have been churning for Peace a great while, and 'twill not come, ſure the Witch is in it.

3. Though we had Peace, yet 'twill be a great while e'er things be ſettled: Tho' the Wind lie, yet after a Storm the Sea will work a great while.

Penance.

Penance.

1. PEnance is only the Puniſhment inflicted, not Penitence, which is the right word; a Man comes not to do Penance, becauſe he repents him of his Sin, but becauſe he is compell'd to it; he curſes him, and could kill him that ſends him thither. The old Canons wiſely enjoyn'd three years Penance, ſometimes more, becauſe in that time a Man got a habit of Vertue, and ſo committed that ſin no more, for which he did Penance.

People.

1. THere is not any thing in the World more abus'd than this Sentence, *Salus populi ſuprema Lex eſto*, for we apply it, as if we ought to forſake the known Law, when it may be moſt for the advantage of the People, when it means no ſuch thing. For firſt, 'tis not *Salus populi ſuprema Lex eſt*, but *eſto*, it being one of the Laws of the Twelve Tables, and after divers Laws made, ſome for Puniſhment, ſome for Reward; then follows this, *Salus populi ſuprema Lex eſto*:

eſto : That is, in all the Laws you make, have a ſpecial Eye to the Good of the People, and then what does this concern the way they now go ?

2. *Objection.* He that makes one is greater than he that is made ; the People make the King, *ergo*, *&c.*

Anſwer. This does not hold, for if I have 1000 *l. per Annum*, and give it you, and leave my ſelf ne'er a Penny ; I made you, but when you have my Land, you are greater than I. The Pariſh makes the Conſtable, and when the Conſtable is made, he governs the Pariſh. The Anſwer to all theſe Doubts is, Have you agreed ſo ? if you have, then it muſt remain till you have alter'd it.

Pleaſure.

1. PLeaſure is nothing elſe but the intermiſſion of Pain, the enjoying of ſome thing I am in great trouble for 'till I have it.

2. 'Tis a wrong way to proportion other Mens Pleaſures to our ſelves ; 'tis like a Childs uſing a little Bird [O poor Bird, thou ſhalt ſleep with me] ſo lays it in his Boſome, and ſtifles it with his hot Breath ; the Bird had rather be in the cold

cold Air: And yet too, 'tis the moſt pleaſing Flattery, to like what other Men like.

3. 'Tis moſt undoubtedly true, that all Men are equally given to their Pleaſure, only thus, one Mans Pleaſure lies one way, and anothers another: Pleaſures are all alike ſimply conſidered in themſelves; he that hunts, or he that governs the Common-Wealth, they both pleaſe themſelves alike, only we commend that, whereby we our ſelves receive ſome Benefit. As if a Man place his Delight in things that tend to the common Good; he that takes Pleaſure to hear Sermons, enjoys himſelf as much as he that hears Plays; and could he that loves Plays endeavour to love Sermons, poſſibly he might bring himſelf to it as well as to any other Pleaſure. As firſt it may ſeem harſh and tedious, but afterwards 'twould be pleaſing and delightful. So it falls out in that, which is the great Pleaſure of ſome Men; Tobacco, at firſt they could not abide it, and now they cannot be without it.

4. Whilſt you are upon Earth, enjoy the good Things that are here (to that end were they given) and be not melancholly, and wiſh your ſelf in Hea-

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ven. If a King ſhould give you the keeping of a Caſtle, with all things belonging to it, Orchards, Gardens, *&c.* and bid you uſe them; withal promiſe you that after twenty Years to remove you to the Court, and to make you a Privy Councellor. If you ſhould neglect your Caſtle, and refuſe to eat of thoſe Fruits, and ſit down, and whine, and wiſh you were a Privy Councellor, do you think the King would be pleas'd with you?

5. Pleaſures of Meat, Drink, Cloaths, *&c.* are forbidden thoſe that know not how to uſe them; juſt as Nurſes cry pah, when they ſee a Knife in a Child's Hand, they will never ſay any thing to a Man.

Philoſophy.

1. WHen Men comfort themſelves with Philoſophy, 'tis not becauſe they have got two or three Sentences, but becauſe they have digeſted thoſe Sentences and made them their own: So upon the Matter, Philoſophy is nothing but Diſcretion.

Poetry.

Poetry

1. *Ovid* was not only a fine Poet, but [as a Man may ſpeak] a great Canon Lawyer, as appears in his *Faſti*, where we have more of the Feſtivals of the old *Romans* than any where elſe: 'tis pity the reſt are loſt.

2. There is no reaſon Plays ſhould be in Verſe, either in Blank or Rhime; only the Poet has to ſay for himſelf, that he makes ſomething like that, which ſomebody made before him. The old Poets had no other reaſon but this, their Verſe was ſung to Muſick, otherwiſe it had been a ſenſeleſs thing to have fetter'd up themſelves.

3. I never converted but two, the one was Mr. *Craſhaw*, from writing againſt Plays, by telling him a way how to underſtand that Place [of putting on Womens Apparel] which has nothing to do in the Buſineſs [as neither has it, that the Fathers ſpeak againſt Plays in their Time, with reaſon enough, for they had real Idolatries mix'd with their Plays, having three Altars perpetually upon the Stage.] The other was a Doctor of Divinity, from preaching againſt Painting, which ſimply

ſimply in it ſelf is no more hurtful, than putting on my Cloaths, or doing any thing to make my ſelf like other Folks, that I may not be odious nor offenſive to the Company. Indeed if I do it with an ill Intention, it alters the Caſe; ſo, if I put on my Gloves with an intention to do a miſchief, I am a Villain.

4. 'Tis a fine thing for Children to learn to make Verſe, but when they come to be Men, they muſt ſpeak like other Men, or elſe they will be laugh'd at. 'Tis ridiculous to ſpeak, or write, or preach in Verſe. As 'tis good to learn to dance, a Man may learn his Leg, learn to go handſomely; but 'tis ridiculous for him to dance, when he ſhould go.

5. 'Tis ridiculous for a Lord to print Verſes: 'tis well enough to make them to pleaſe himſelf, but to make them publick, is fooliſh. If a Man in a private Chamber twirls his Band-ſtrings, or plays with a Ruſh to pleaſe himſelf, 'tis well enough; but if he ſhould go into *Fleet-ſtreet*, and ſit upon a Stall, and twirl a Band-ſtring, or play with a Ruſh, then all the Boys in the Street would laugh at him.

6. Verſe proves nothing but the quantity of Syllables; they are not meant for Logick.

Pope.

1. A Pope's Bull and a Pope's Brief differ very much; as with us the Great Seal and Privy Seal. The Bull being the higheſt Authority the King can give, the Brief is of leſs: The Bull has a Leaden Seal upon Silk, hanging upon the Inſtrument; the Brief has *ſub Annulo Piſcatoris* upon the ſide.

2. He was a wiſe Pope, that when one that uſed to be merry with him, before he was advanc'd to the Popedom, refrain'd afterwards to come at him, (preſuming he was buſie in governing the Chriſtian World) the Pope ſends for him, bids him come again, and (ſays he) we will be merry as as we were before; for thou little thinkeſt what a little Foolery governs the whole World.

3. The Pope in ſending Relicks to Princes, does as Wenches do by their *Waſſels* at *New-years-tide*, they preſent you with a Cup, and you muſt drink of a ſlabby ſtuff; but the meaning is, you muſt give them Moneys, ten times more than it is worth.

4. the Pope is Infallible, where he hath Power to command; that is, where he muſt

muſt be obeyed, ſo is every Supream Power and Prince. They that ſtretch his Infallibility further, do they know not what.

5. When a Proteſtant and a Papiſh diſpute, they talk like two Mad-men, becauſe they do not agree upon their Principles; the one way is to deſtroy the Pope's Power, for if he hath Power to command me, 'tis not my alledging Reaſons to the contrary can keep me from obeying: For Example, if a Conſtable command me to wear a green Suit to Morrow, and has Power to make me; 'tis not my alledging a hundred Reaſons of the Folly of it, can excuſe me from doing it.

6. There was a Time when the Pope had Power here in *England*, and there was excellent Uſe made of it, for 'twas only to ſerve Turns, (as might be manifeſted out of the Records of the Kingdom, which Divines know little of.) If the King did not like what the Pope would have, he would forbid the Pope's Legate to land upon his Ground. So that the Power was truly then in the King, though ſuffered in the Pope. But now the Temporal and the Spiritual Power (Spiritual ſo call'd, becauſe ordain'd to a Spiritual

ritual End) ſpring both from one Fountain, they are like to twiſt that.

7. The Proteſtants in *France* bear Office in the State, becauſe though their Religion be different, yet they acknowledge no other King but the King of *France*. The Papiſts in *England* they muſt have a King of their own, a Pope, that muſt do ſomething in our Kingdom, therefore there is no reaſon they ſhould enjoy the ſame Priviledges.

8. *Amſterdam* admits of all Religions but Papiſts, and 'tis upon the ſame Account. The Papiſts where e'er they live, have another King at *Rome*; all other Religions are ſubject to the preſent State, and have no Prince elſe-where.

9. The Papiſts call our Religion a Parliamentary Religion; but there was once, I am ſure, a Parliamentary Pope; Pope *Urban* was made Pope in *England* by Act of Parliament, againſt Pope *Clement*: The Act is not in the Book of Statutes, either becauſe he that compiled the Book would not have the Name of the Pope there, or elſe he would not let it appear that they medled with any ſuch thing, but 'tis upon the Rolls.

10. When our Clergy preach againſt the Pope, and the Church of *Rome*, they

preach againſt themſelves, and crying down their Pride, their Power and their Riches, have made themſelves Poor and Contemptible enough; they dedicate firſt to pleaſe their Prince, not conſidering what would follow. Juſt as if a Man were to go a Journey, and ſeeing at his firſt ſetting out the Way clean and fair, ventures forth in his Slippers, not conſidering the Dirt and the Sloughs are a little further off, or how ſuddenly the Weather may change.

Popery.

1. THE demanding a Noble, for a dead body paſſing through a a Town, came from hence in time of Popery, they carried the dead Body into the Church, where the Prieſt ſaid Dirgies; and twenty Dirgies at four Pence a piece, comes to a Noble; but now it is forbidden by an Order from my Lord Marſhal, the Heralds carry his Warrant about them.

2. We charge the Prelatical Clergy with Popery, to make them odious, tho' we know they are guilty of no ſuch thing: Juſt as heretofore they call'd Images Mammets, and the Adoration of Images

ges Mammetry: that is, *Mahomet* and *Mahometry*; odious Names, when all the World knows the *Turks* are forbidden Images by their Religion.

Power. State.

1. THere is no ſtretching of Power; 'tis a good Rule, Eat within your Stomach, Act within your Commiſſion.

2. They that govern moſt make leaſt Noiſe. You ſee when they row in a Barge, they that do drudgery-work, ſlaſh, and puff, and ſweat; but he that governs, ſits quietly at the Stern, and ſcarce is ſeen to ſtir.

3. Syllables govern the World.

4. [*All Power is of God*] means no more than *Fides eſt ſervanda.* When St. *Paul* ſaid this, the People had made *Nero* Emperour. They agree, he to command, they to obey. Then Gods comes in, and caſts a hook upon them, keep your Faith: then comes in, all Power is of God. Never King dropt out of the Clouds. God did not make a new Emperour, as the King makes a Juſtice of Peace.

5. Chriſt himſelf was a great obſerver of the Civil Power, and did many things only juſtifiable, becauſe the State

requir'd it, which were things meerly Temporary for the time that State ſtood. But Divines make uſe of them to gain Power to themſelves, (as for Example) that of *Dic Eccleſiæ*, tell the Church; there was then a Sanhedrim, a Court to tell it to, and therefore they would have it ſo now.

6. Divines ought to do no more than what the State permits. Before the State became Chriſtian, they made their own Laws, and thoſe that did not obſerve them, they Excommunicated, [*naughty men*] they ſuffered them to come no more amongſt them. But if they would come amongſt them, how could they hinder them? By what Law? by what Power? they were ſtill ſubject to the State, which was Heathen. Nothing better expreſſes the Condition of Chriſtians in thoſe times, than one of the meetings you have in *London*, of Men of the ſame Country, of *Suſſex*-Men, or *Bedfordſhire*-Men; they appoint their Meeting, and they agree, and make Laws amongſt themſelves [*He that is not there ſhall pay double*, &c.] and if any one miſ-behave himſelf, they ſhut him out of their Company: But can they recover a Forfeiture made concerning their Meeting by any Law? Have they any

any power to compel one to pay? but afterwards, when the State became Chriſtian, all the Power was in them, and they gave the Church as much, or as little as they pleas'd; and took away when they pleas'd, and added what they pleas'd.

7. The Church is not only ſubject to the Civil Power with us that are Proteſtants, but alſo in *Spain*: if the Church does Excommunicate a Man for what it ſhould not, the Civil Power will take him out of their Hands. So in *France*, the Biſhop of *Angiers* alter'd ſomething in the Breviary; they complain'd to the Parliament at *Paris*, that made him alter it again, with a [*comme abuſe.*]

8. the Parliament of *England* has no Arbitrary Power in point of Judicature, but in point of making Law only.

9. If the Prince be *ſervus natura*, of a ſervile baſe Spirit, and the Subjects *liberi*, Free and Ingenuous, oft-times they depoſe their Prince, and govern themſelves. On the contrary, if the People be *Servi Natura*, and ſome one amongſt them of a Free and Ingenuous Spirit, he makes himſelf King of the reſt; and this is the Cauſe of all changes in State, Common-wealths into Monarchies, and Monarchies into Common-wealths.

10. In a troubled State we muſt do as in foul Weather upon the *Thames*, not think to cut directly through, ſo the Boat may be quickly full of Water, but riſe and fall as the Waves do, give as much as conveniently we can.

Prayer.

1. IF I were a Miniſter, I ſhould think my ſelf moſt in my Office, reading of Prayers, and diſpenſing the Sacraments; and 'tis ill done to put one to officiate in the Church, whoſe Perſon is contemptible out of it. Should a great Lady, that was invited to be a Goſſip, in her place ſend her Kitchen-Maid, 'twould be ill taken; yet ſhe is a Woman as well as ſhe; let her ſend her Woman at leaſt.

2. [*You ſhall pray*] is the right way, becauſe according as the Church is ſettled, no Man may make a Prayer in publick of his own Head.

3. 'Tis not the Original Common-prayer-book; why: ſhew me an original Bible, or an original *Magna Charta.*

4. Admit the Preacher prayes by the Spiris, yet that very Prayer is Common-prayer to the People; they are ty'd as much to his Words, as in ſaying [*Almigh-*

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ty and moſt merciful Father:] Is it then unlawful in the Miniſter, but not unlawful in the People?

5. There were ſome Mathematicians, that could with one fetch of their Pen make an exact Circle, and with the next touch, point out the Centre; is it therefore reaſonable to baniſh all uſe of the Compaſſes? Set Forms are a pair of Compaſſes.

6. [*God hath given gifts unto Men.*] General Texts prove nothing: let him ſhew me *John*, *William*, or *Thomas* in the Text, and then I will believe him. If a Man hath a voluble Tongue, we ſay, he hath the gift of prayer. His gift is to pray long, that I ſee; but does he pray better?

7. We take care what we ſpeak to Men, but to God we may ſay any thing.

8. The people muſt not think a thought towards God, but as their Paſtours will put it into their Mouths: they will make right Sheep of us.

9. The *Engliſh* Prieſts would do that in *Engliſh*, which the *Romiſh* do in *Latin*, keep the people in Ignorance; but ſome of the people out do them at their own Game.

10. Prayer ſhould be ſhort, without giving God Almighty Reaſons why he ſhould grant this, or that; he knows beſt what is Good for us. If your Boy ſhould ask you a Suit of Cloaths, and give you Reaſons (otherwiſe he cannot wait upon you; he cannot go abroad but he will diſcredit you) would you endure it? you know it better than he, let him ask a Suit of Cloaths.

11. If a Servant that has been fed with good Beef, goes into that part of *England* where Salmon is plenty, at firſt he is pleas'd with his Salmon, and deſpiſes his Beef, but after he has been there a while, he grows weary of his Salmon, and wiſhes for his good Beef again. We have a while been much taken with this praying by the Spirit, but in time we may grow weary of it, and wiſh for our *Common-Prayer*.

12. 'Tis hop'd we may be cur'd of our extemporary Prayers, the ſame way the Grocer's Boy is cur'd of his eating Plums, when we have had our Belly full of them.

Preaching.

1. NOthing is more miſtaken than that Speech [*Preach the Goſpel*] for 'tis not to make long Harangues, as they do now a days, but to tell the News of Chriſt's coming into the World; and when that is done, or where 'tis known already, the Preacher's Work is done.

2. Preaching in the firſt ſenſe of the word ceas'd as ſoon as ever the Goſpel was written.

3. When the Preacher ſays, this is the Meaning of the Holy Ghoſt in ſuch a place, in ſenſe he can mean no more than this; that is, I by ſtudying of the place, by comparing one place with another; by weighing what goes before, and what comes after, think this is the Meaning of the Holy Ghoſt; and for ſhortneſs of Expreſſion I ſay, the Holy Ghoſt ſays thus, or this is the Meaning of the Spirit of God. So the Judge ſpeaks of the King's Proclamation, this is the Intention of the King; not that the King had declared his Intention any other way to the Judge, but the Judge examining the Contents of the Proclamation, gathers by the purport of the Words the King's

King's Intention; and then for ſhortneſs of expreſſion ſays, this is the King's Intention.

4. Nothing is Text but what was ſpoken in the Bible, and meant there for Perſon and Place, the reſt is Application, which a diſcreet Man may do well; but 'tis his Scripture, not the Holy Ghoſt.

5. Preaching by the Spirit (as they call it) is moſt eſteemed by the Common-people, becauſe they cannot abide Art or Learning, which they have not been bred up in. Juſt as in the Buſineſs of Fencing; if one Country Fellow amongſt the reſt, has been at the School, the reſt will under-value his Skill, or tell him he wants Valour: *You come with your School-Tricks: There's* Dick Butcher *has ten times more Mettle in him:* So they ſay to the Preachers, *You come with your School-Learning: There's ſuch a one has the Spirit.*

6. The Tone in preaching does much in working upon the peoples Affections. If a Man ſhould make Love in an ordinary Tone, his Miſtreſs would not regard him; and therefore he muſt whine. If a Man ſhould cry Fire, or Murther in an ordinary Voice, no body would come out to help him.

7.

7. Preachers will bring any thing into the Text. The young Maſters of Arts preached againſt *Non-Reſidency* in the Univerſity; whereupon the Heads made an Order, that no Man ſhould meddle with any thing but what was in the Text. The next Day one preach'd upon theſe Words, *Abraham begot Iſaac*: when he had gone a good way, at laſt he obſerv'd, that *Abraham* was Reſident; for if he had been Non-Reſident, he could never have begot *Iſaac*; and ſo fell foul upon the Non-Reſidents.

8. I could never tell what often preaching meant after a Church is ſettled, and we know what is to be done; 'tis juſt as if a Husband-man ſhould once tell his Servants what they are to do, when to ſow, when to reap, and afterwards one ſhould come and tell them twice or thrice a Day what they know already. You muſt ſow your Wheat in *October*, you muſt reap your Wheat in *Auguſt*, *&c.*

9. The main Argument why they would have two Sermons a Day, is, becauſe they have two Meals a Day; the Soul muſt be fed as well as the Body. But I may as well argue, I ought to have two Noſes, becauſe I have two Eyes, or two Mouths becauſe I have two Ears. What have

have Meals and Sermons to do one with another?

10. The Things between God and Man are but a few, and thoſe, forſooth, we muſt be told often of; but things between Man and Man are many; thoſe I hear of not above twice a Year, at the Aſſizes, or once a Quarter at the Seſſiones; but few come then: nor does the Miniſter exhort the People to go at theſe times to learn their Duty towards their Neighbours. Often preaching is ſure to keep the Miniſter in Countenance, that he may have ſomething to do.

11. In preaching they ſay more to raiſe Men to love Vertue than Men can poſſibly perform, to make them do their beſt; as if you would teach a Man to throw the Bar; to make him put out his Strength, you bid him throw further than it is poſſible for him, or any Man elſe: Throw over yonder Houſe.

12. In preaching they do by Men as Writers of Romances do by their chief Knights, bring them into many Dangers, but ſtill fetch them off: So they put Men in fear of Hell, but at laſt bring them to Heaven.

13. Preachers ſay, do as I ſay, not as I do. But if a Phyſician had the ſame

Diſ-

Diſeaſe upon him that I have, and he ſhould bid me do one thing, and he do quite another, could I believe him?

14. Preaching the ſame Sermon to all ſorts of People, is, as if a School-Maſter ſhould read the ſame Leſſon to his ſeveral Forms: If he reads *Amo*, *amas*, *amavi*, the higheſt Forms Laugh at him; the younger Boys admire him: So 'tis in preaching to a mix'd Auditory. *Obj.* But it cannot be otherwiſe; the Pariſh cannot be divided into ſeveral Forms: What muſt the Preacher then do in Diſcretion? *Anſw.* Why then let him uſe ſome expreſſions by which this or that condition of people may know ſuch Doctrine does more eſpecially concern them, it being ſo delivered that the wiſeſt may be contented to hear. For if he delivers it altogether, and leaves it to them to ſingle out what belongs to themſelves (which is the uſual way) 'tis as if a Man would beſtow Gifts upon Children of ſeveral Ages: Two Years old, Four Years old, Ten Years old, *&c.* and there he brings *Tops*, *Pins*, *Points*, *Ribbands*, and caſts them all in a Heap together upon a Table before them; though the Boy of Ten Years old knows how to chuſe his *Top*, yet the Child of Two Years old, that

that ſhould have a *Ribband*, takes a *Pin*, and the *Pin* e'er he be aware pricks his Fingers, and then all's out of Order, *&c.* Preaching for the moſt part is the glory of the Preacher, to ſhew himſelf a fine Man. Catechiſing would do much better.

15. Uſe the beſt Arguments to perſwade, though but few underſtand; for the Ignorant will ſooner believe the judicious of the Pariſh, than the Preacher himſelf; and they teach when they diſſipate what he has ſaid, and believe it the ſooner confirm'd by Men of their own ſide. For betwixt the Laity and the Clergy there is, as it were, a continual driving of a bargain; ſomething the Clergy would ſtill have us be at, and therefore many things are heard from the Preacher with ſuſpicion. They are afraid of ſome ends, which are eaſily aſſented to, when they have it from ſome of themſelves. 'Tis with a Sermon as 'tis with a Play; many come to ſee it, which do not underſtand it; and yet hearing it cry'd up by one, whoſe judgment they caſt themſelves upon, and of power with them, they ſwear and will die in it, that 'tis a very good Play, which they would not have done if the Prieſt him-

himſelf had told them ſo. As in a great School, 'tis the Maſter that teaches all; the Monitor does a great deal of work, it may be the Boys are affraid to ſee the Maſter: ſo in a Pariſh 'tis not the Miniſter does all; the greater Neighbour teaches the leſſer, the Maſter of the Houſe teaches his Servant, *&c.*

16. Firſt in your Sermons uſe your Logick, and then your Rhetorick. Rhetorick without Logick is like a Tree with Leaves and Bloſoms, but no Root; yet I confeſs more are taken with Rhetorick than Logick, becauſe they are catched with a free Expreſſion, when they underſtand not Reaſon. Logick muſt be natural, or it is worth nothing at all: Your Rhetorick Figures may be learn'd: That Rhetorick is beſt which is moſt ſeaſonable and moſt catching. An inſtance we have in that old blunt Commander at *Cadis*, who ſhew'd himſelf a good Oratour, being to ſay ſomething to his Soldiers (which he was not us'd to do;) he made them a Speech to this purpoſe; *What a ſhame will it be, you* Engliſh-men, *that feed upon good Beef and Breweſs, to let thoſe Raſcally* Spaniards *beat you that eat nothing but Oranges and Limons.* And ſo put more Courage into his Men than he could

could have done with a more learned Oration. Rhetorick is very good, or ſtark naught: There's no *Medium* in Rhetorick. If I am not fully perſwaded I laugh at the Oratour.

17. 'Tis good to preach the ſame thing again, for that's the way to have it learn'd. You ſee a Bird by often whiſtling to learn a Tune, and a Month after record it to her ſelf.

18. 'Tis a hard Caſe a Miniſter ſhould be turned out of his Living for ſomething they inform he ſhould ſay in his Pulpit. We can no more know what a Miniſter ſaid in his Sermon by two or three words pickt out of it, than we can tell what Tune a Muſician play'd laſt upon the Lute, by two or three ſingle Notes.

Predeſtination.

1. THey that talk nothing but Predeſtination, and will not proceed in the way of Heaven till they be ſatisfied in that point, do, as a Man that would not come to *London*, unleſs at his firſt ſtep he might ſet his Foot upon the Top of *Pauls*.

2. For

2. For a young Divine to begin in his Pulpit with Predeſtination, is as if a Man were coming into *London*, and at his firſt Step would think to ſet his Foot, *&c.*

3. Predeſtination is a point inacceſſible, out of our reach; we can make no notion of it, 'tis ſo full of Intricacy, ſo full of Contradiction; 'tis in good earneſt, as we ſtate it, half a Dozen Bulls one upon another.

4. Doctor *Prideaux*, in his Lectures, ſeveral Days us'd Arguments to prove Predeſtination; at laſt tells his Auditory they are damn'd that do not believe it. Doing herein juſt like School-Boys, when one of them has got an Apple, or ſomething the reſt have a mind to, they uſe all the Arguments they can to get ſome of it from them: *I gave you ſome t'other Day: You ſhall have ſome with me another time*: When they cannot prevail, they tell him he's a Jackanapes, a Rogue and a Raſcal.

Preferment.

1. WHen you would have a Child go to ſuch a place, and you find him unwilling, you tell him he ſhall ride a Cock-horſe, and then he will go preſently: So do thoſe that govern the State, deal by Men, to work them to

their Ends; they tell them they ſhall be advanc'd to ſuch or ſuch a place, and they will do any thing they would have them.

2. A great Place ſtrangely qualifies. *John Read* (was in the right) *Groom of the Chamber to my Lord of* Kent. Attorney *Noy* being dead, ſome were ſaying, how would the King do for a fit Man? Why, any Man (ſays *John Read*) may execute the Place. I warrant (ſays my Lord) thou thinkſt thou underſtand'ſt enough to perform it. Yes, quoth *John*, Let the King make me Attorney, and I would fain ſee that Man, that durſt tell me, there's any thing I underſtand not.

3. When the Pageants are a coming there's a great thruſting and a riding upon one another's Backs, to look out at the Window; ſtay a little and they will come juſt to you, you may ſee them quietly. So 'tis when a new States-man or Officer is choſen; there's great expectation and liſtning who it ſhould be; ſtay a while, and you may know quietly.

4. Miſſing Preferment makes the Preſbyters fall foul upon the Biſhops: Men that are in hopes and in the way of riſing

riſing, keep in the Channel, but they that have none, ſeek new ways: 'Tis ſo amongſt the Lawyers; he that hath the Judges Ear, will be very obſervant of the way of the Court; but he that hath no regard will be flying out.

5. My Lord *Digby* having ſpoken ſomething in the Houſe of Commons, for which they would have queſtion'd him, was preſently called to the upper Houſe. He did by the Parliament as an Ape when he hath done ſome waggery; his Maſter ſpies him, and he looks for his Whip, but before he can come at him, whip ſays he to the top of the Houſe.

6. Some of the Parliament were diſcontented, that they wanted places at Court, which others had got; but when they had them once, then they were quiet. Juſt as at a Chriſtning ſome, that get no Sugar Plums, when the reſt have, mutter and grumble; preſently the Wench comes again with her Basket of Sugar-plums, and then they catch and ſcramble, and when they have got them, you hear no more of them.

Præmunire.

1. THere can be no *Præmunire*. A *Præmunire* (ſo call'd from the word *Præmunire facias*) was when a Man laid an Action in an Eccleſiaſtical Court, for which he could have no remedy in any of the King's Courts; that is, in the Courts of Common Law, by reaſon the Eccleſiaſtical Courts before *Henry* the Eighth were ſubordinate to the Pope, and ſo it was *contra coronam & dignitatem Regis*; but now the Eccleſiaſtical Courts are equally ſubordinate to the King. Therefore it cannot be *contra coronam & dignitatem Regis*, and ſo no *Præmunire*.

Prerogative.

1. PRerogative is ſomething that can be told what it is, not ſomething that has no Name. Juſt as you ſee the Archbiſhop has his Prerogative Court, but we know what is done in that Court. So the King's Prerogative is not his will, or what Divines make it a power, to do what he liſts.

2. The King's Prerogative, that is, the King's Law. For example, if you ask whether a Patron may preſent to a Living after ſix Months by Law? I anſwer no.

If

If you ask whether the King may? I anſwer he may by his Prerogative, that is by the Law that concerns him in that caſe.

Presbytery.

1. THey that would bring in a new Government, would very fain perſwade us, they meet it in Antiquity. thus they interpret Presbyters, when they meet the word in the Fathers: Other profeſſions likewiſe pretend to Antiquity. The Alchymiſt will find his Art in *Virgil*'s *Aureus ramus*, and he that delights in Opticks will find them in *Tacitus*. When *Cæſar* came into *England* they would perſwade us, they had Perſpective-Glaſſes, by which he could diſcover what they were doing upon the Land, becauſe it is ſaid, *Poſitis Speculis*: the meaning is, His Watch or his Sentinel diſcover'd this, and this, unto him.

2. Presbyters have the greateſt power of any Clergy in the World, and gull the Laity moſt: For Example; admit there be twelve Laymen to ſix Presbyters, the ſix ſhall govern the reſt as they pleaſe. Firſt becauſe they are conſtant, and the others come in like Church-Wardens in their turns, which is an huge

Advantage. Men will give way to them who have been in place before them. Next the Laymen have other profeſſions to follow: the Presbyters make it their ſole Buſineſs; and beſides too, they learn and ſtudy the Art of perſwading; ſome of *Geneva* have confeſs'd as much.

3. The Presbyter with his Elders about him, is like a young Tree fenc'd about with two, or three, or four Stakes; the Stakes defend it, and hold it up; but the Tree only proſpers and flouriſhes; it may be ſome Willow Stake may bear a Leaf or two, but it comes to nothing. Lay-Elders are Stakes, the Presbyter the Tree that flouriſhes.

4. When the Queries were ſent to the Aſſembly concerning the *Jus Divinum* of Presbytery, their asking time to anſwer them, was a Satyr upon themſelves: For if it were to be ſeen in the Text, they might quickly turn to the place, and ſhew us it. Their delaying to anſwer makes us think there's no ſuch thing there. They do juſt as you have ſeen a fellow do at a Tavern Reckoning, when he ſhould come to pay his Reckoning, he puts his Hands into his Pockets, and keeps a grabling and a fumbling, and ſhaking, at laſt tells you he has left his Money at home;

home, when all the Company knew at firſt, he had no Money there; for every Man can quickly find his own Money.

Prieſts of Rome.

1. THE Reaſon of the Statute againſt Prieſts, was this; In the beginning of Queen *Elizabeth* there was a Statute made, that he that drew Men from their civil Obedience was a Traitor. It happen'd this was done in privacies and confeſſions, when there could be no proof; therefore they made another Act, that for a Prieſt to be in *England* was Treaſon, becauſe they preſum'd that was his buſineſs to fetch Men off from their Obedience.

2. When Queen *Elizabeth* dy'd, and King *James* came in, an *Iriſh* Prieſt does thus expreſs it: *Elizabetha in orcum detruſa, ſucceſſit Jacobus alter Hæreticus.* You will ask why they did uſe ſuch Language in their Church. *Anſw.* Why does the Nurſe tell the Child of raw Head and bloody Bones, to keep it in awe?

3. The Queen Mother and Count *Roſſet*, are to the Prieſts and Jeſuits like the Honey Pot to the Flies.

4. The Prieſts of *Rome* aim but at two Things, to get Power from the King, and Money from the Subject.

5. When the Prieſts come into a Family, they do as a Man that would ſet fire on a Houſe; he does not put fire to the Brick-Wall, but thruſts it into the Thatch. They work upon the Women, and let the Men alone.

6. For a Prieſt to turn a Man when he lies a dying, is juſt like one that hath a long time ſolicited a Woman, and cannot obtain his end; at length makes her drunk, and ſo lies with her.

Prophecies.

1. DReams and Prophecies do thus much good; they make a Man go on with boldneſs and courage, upon a Danger or a Miſtreſs; if he obtains, he attributes much to them; if he miſcarries, he thinks no more of them, or is no more thought of himſelf.

Proverbs.

Proverbs.

1. THE Proverbs of ſeveral Nations were much ſtudied by Biſhop *Andrews*, and the Reaſon he gave, was, Becauſe by them he knew the Minds of ſeveral Nations, which is a brave thing; as we count him a wiſe Man, that knows the minds and inſides of Men, which is done by knowing what is habitual to them. Proverbs are habitual to a Nation, being tranſmitted from Father to Son.

Queſtion.

1. WHen a doubt is propounded, you muſt learn to diſtinguiſh, and ſhow wherein a thing holds, and wherein it doth not hold: Ay, or no, never anſwer'd any Queſtion. The not diſtinguiſhing where things ſhould be diſtinguiſh'd, and the not confounding, where things ſhould be confounded, is the cauſe of all the Miſtakes in the World.

Reaſon.

Reaſon.

1. IN giving Reaſons, Men commonly do with us as the Woman does with her Child; when ſhe goes to Market about her Buſineſs, ſhe tells it ſhe goes to buy it a fine Thing, to buy it a Cake or ſome Plums. They give us ſuch Reaſons as they think we will be catched withal, but never let us know the Truth.

2. When the School-Men talk of *Recta Ratio* in Morals, either they underſtand Reaſon as it is govern'd by a Command from above; or elſe they ſay no more than a Woman, when ſhe ſays a thing is ſo, becauſe it is ſo; that is, her Reaſon perſwades her 'tis ſo. The other Acception has Senſe in it. As take a Law of the Land, I muſt not depopulate, my Reaſon tells me ſo. Why? Becauſe if I do, I incurr the detriment.

3. The Reaſon of a Thing is not to be enquired after, till you are ſure the Thing it ſelf be ſo. We commonly are at [*What's the Reaſon of it?*] before we are ſure of the Thing. 'Twas an excellent Queſtion of my Lady *Cotten*, when Sir *Robert Cotten* was magnifying of a Shooe, which

was

was *Moſes*'s or *Noah*'s, and wondring at the ſtrange Shape and Faſhion of it: *But Mr.* Cotten, ſays ſhe, *are you ſure it is a Shooe.*

Retaliation.

1. AN *Eye for an Eye, and a Tooth for a Tooth*; That does not mean, that if I put out another Man's Eye, therefore I muſt loſe one of my own, (for what is he the better for that?) tho' this be commonly received; but it means, I ſhall give him what Satisfaction an Eye ſhall be judged to be worth.

Reverence.

1. TIS ſometimes unreaſonable to look after Reſpect and Reverence, either from a Man's own Servant, or other Inferiours. A great Lord and a Gentleman talking together, there came a Boy by, leading a Calf with both his Hands; ſays the Lord to the Gentleman, You ſhall ſee me make the Boy let go his Calf; with that he came towards him, thinking the Boy would have put off his Hat, but the Boy took no Notice of him. The Lord ſeeing that, *Sirrah*, ſays he,

he, *Do you not know me that you uſe no Reverence?* *Yes*, ſays the Boy, *if your Lordſhip will hold my Calf, I will put off my Hat.*

Non-Reſidency.

1. THE People thought they had a great Victory over the Clergy, when in *Henry* the Eighth's time they got their Bill paſſed, That a Clergy-Man ſhould have but two Livings; before a Man might have Twenty or Thirty; 'twas but getting a Diſpenſation from the Pope's Limiter, or Gatherer of the *Peter-Pence*, which was as eaſily got, as now you may have a *Licence* to eat Fleſh.

2. As ſoon as a Miniſter is made, he hath Power to preach all over the World, but the Civil-Power reſtrains him; he cannot preach in this Pariſh, or in that; there is one already appointed. Now if the State allows him Two Livings, then he hath Two Places where he may Exerciſe his Function, and ſo has the more Power to do his Office, which he might do every where if he were not reſtrained.

Religion.

1. KIng *James* ſaid to the Fly, Have I Three Kingdoms, and thou muſt needs fly into my Eye? Is there not enough to meddle with upon the Stage, or in Love, or at the Table, but Religion?

2. Religion amongſt Men appears to me like the Learning they got at School. Some Men forget all they learned, others ſpend upon the Stock, and ſome improve it. So ſome Men forget all the Religion that was taught them when they were Young, others ſpend upon that Stock, and ſome improve it.

3. Religion is like the Faſhion, one Man wears his Doublet ſlaſh'd, another, lac'd, another plain; but every Man has a Doublet: So every Man has his Religion. We differ about Trimming.

4. Men ſay they are of the ſame Religion for Quietneſs ſake; but if the Matter were well examin'd you would ſcarce find Three any where of the ſame Religion in all Points.

5. Every Religion is a getting Religion; for though I my ſelf get nothing, I am ſubordinate to thoſe that do. So you may

may find a Lawyer in the *Temple* that gets little for the preſent, but he is fitting himſelf to be in time one of thoſe great Ones that do get.

6. Alteration of Religion is dangerous, becauſe we know not where it will ſtay; 'tis like a *Milſtone* that lies upon the top of a pair of Stairs; 'tis hard to remove it, but if once it be thruſt off the firſt Stair, it never ſtays till it comes to the bottom.

7. *Queſtion.* Whether is the Church or the Scripture Judge of Religion? *Anſw.* In truth neither, but the State. I am troubled with a Boil; I call a Company of Chirurgeons about me; one preſcribes one thing, another another; I ſingle out ſomething I like, and ask you that ſtand by, and are no Chirurgeon, what you think of it. You like it too; you and I are Judges of the Plaſter, and we bid them prepare it, and there's an end. Thus 'tis in Religion; the Proteſtants ſay they will be judged by the Scriptures; the Papiſts ſay ſo too; but that cannot ſpeak. A Judge is no Judge, except he can both ſpeak and command Execution; but the truth is they never intend to agree. No doubt the Pope where he is Supream, is to be Judg; if he ſay we in *England* ought to be ſubject to him,

him, then he muſt draw his Sword and make it good.

8. By the Law was the Manual received into the Church before the Reformation; not by the Civil Law, that had nothing to do in it; nor by the Canon Law, for that Manual that was here, was not in *France*, nor in *Spain*; but by Cuſtom, which is the Common Law of *England*; and Cuſtom is but the Elder Brother to a Parliament: and ſo it will fall out to be nothing that the Papiſts ſay: Ours is a Parliamentary Religion, by reaſon the Service-Book was Eſtabliſhed by Act of Parliament, and never any Service-Book was ſo before. That will be nothing that the Pope ſent the Manual; 'twas ours, becauſe the State received it. The State ſtill makes the Religion, and receives into it what will beſt agree with it. Why are the *Venetians* Roman Catholicks? becauſe the State likes the Religion: All the World knows they care not Three-pence for the Pope. The Council of *Trent* is not at this day admitted in *France*.

9. *Papiſt.* Where was your Religion before *Luther*, an Hundred years ago? *Proteſtant.* Where was *America* an Hundred or Sixſcore Years ago? our Religion

on was where the reſt of the Chriſtian Church was. *Papiſt.* Our Religion continued ever ſince the Apoſtles, and therefore 'tis better. *Proteſtant.* So did ours. That there was an Interruption of it, will fall out to be nothing, no more than if another Earl ſhould tell me of the Earl of *Kent*; ſaying, He is a better Earl than he, becauſe there was one or two of the Family of *Kent* did not take the Title upon them; yet all that while they were really Earls; and afterwards a great Prince declar'd them to be Earls of *Kent*, as he that made the other Family an Earl.

10. Diſputes in Religion will never be ended, becauſe there wants a Meaſure by which the Buſineſs would be decided: The *Puretan* would be judged by the Word of God: If he would ſpeak clearly, he means himſelf, but he is aſham'd to ſay ſo; and he would have me believe him before a whole Church, that has read the Word of God as well as he. One ſays one thing, and another another; and there is, I ſay, no Meaſure to end the Controverſie. 'Tis juſt as if Two Men were at Bowls, and both judg'd by the Eye; One ſays 'tis his Caſt, the other ſays 'tis my Caſt; and having no Meaſure,

ſure, the Difference is Eternal. *Ben Johnſon* Satyrically expreſs'd the vain Diſputes of Divines, by *Inigo Lanthorne*, diſputing with his Puppet in a *Bartholomew* Fair. *It is ſo; It is not ſo: It is ſo; It is not ſo*, crying thus one to another a quarter of an Hour together.

11. In Matters of Religion to be rul'd by one that writes againſt his Adverſary, and throws all the Dirt he can in his Face, is, as if in point of good Manners a Man ſhould be govern'd by one whom he ſees at Cuffs with another, and thereupon thinks himſelf bound to give the next Man he meets a Box on the Ear.

12. 'Tis to no purpoſe to labour to reconcile Religions, when the Intereſt of Princes will not ſuffer it. 'Tis well if they could be reconciled ſo far, that they ſhould not cut one anothers Throats.

13. There's all the Reaſon in the World, *Divines* ſhould not be ſuffer'd to go a Hair beyond their Bounds, for fear of breeding Confuſion, ſince there now be ſo many Religions on Foot. The Matter was not ſo narrowly to be look'd after when there was but one Religion in Chriſtendom; the reſt would cry him down for an Heretick, and there was no Body to ſide with him.

14. We look after Religion as the Butcher did after his Knife, when he had it in his Mouth.

15. Religion is made a Juggler's Paper; now 'tis a Horſe, now 'tis a Lanthorn, now 'tis a Boar, now 'tis a Man. To ſerve Ends Religion is turn'd into all Shapes.

16. Pretending Religion and the Law of God, is to ſet all things looſe. When a Man has no mind to do ſomething he ought to do by his Contract with Man, then he gets a Text and interprets it as he pleaſes, and ſo thinks to get looſe.

17. Some Mens pretending Religion, is like the roaring Boys way of challenges, [*Their Reputation is dear, it does not ſtand with the Honour of a Gentleman,*] when, God knows, they have neither Honour nor Reputation about them.

18. They talk much of ſettling Religion: Religion is well enough ſettled already, if we would let it alone: Methinks we might look after, *&c.*

19. If Men would ſay they took Arms for any thing but Religion, they might be beaten out of it by Reaſon; out of that they never can, for they will not believe you what ever you ſay.

20. The

20. The very *Arcanum* of pretending Religion in all Wars, is, That ſomething may be found out in which all Men may have Intereſt. In this the Groom has as much Intereſt as the Lord. Were it for Land, one has One Thouſand Acres, and the other but one; he would not venture ſo far, as he that has a Thouſand. But Religion is equal to both. Had all Men Land alike, by a *Lex Agraria*, then all Men would ſay they fought for Land.

Sabboth.

1. WHY ſhould I think all the fourth Commandment belongs to me, when all the fifth does not? What Land will the Lord give me for honouring my Father? It was ſpoken to the Jews with reference to the Land of *Canaan*; but the meaning is, If I honour my Parents, God will alſo bleſs me. We read the Commandments in the Church-Service, as we do *David*'s Pſalms; not that all there concerns us, but a great deal of them does.

Sacrament.

1. CHriſt ſuffered *Judas* to take the Communion. Thoſe Miniſters that keep their Pariſhioners from it, becauſe they will not do as they will have them, revenge, rather than reform.

2. No Man can tell whether I am fit to receive the Sacrament; for though I were fit the Day before, when he examined me; at leaſt appear'd ſo to him; yet how can he tell, what Sin I have committed that Night, or the next Morning, or what Impious Atheiſtical Thoughts I may have about me, when I am approaching to the very Table?

Salvation.

1. WE can beſt underſtand the meaning of σωτηρία, Salvation, from the Jews, to whom the Saviour was promiſed. They held that themſelves ſhould have the chief Place of Happineſs in the other World; but the Gentiles that were good Men, ſhould likewiſe have their Portion of Bliſs there too. Now by Chriſt the Partition-Wall is broken

broken down, and the Gentiles that believe in him, are admitted to the ſame Place of Bliſs with the Jews: and why then ſhould not that Portion of Happineſs ſtill remain to them, who do not believe in Chriſt, ſo they be morally Good? This is a charitable Opinion.

State.

1. IN a troubled State ſave as much for your own as you can. A Dog had been at Market to buy a Shoulder of Mutton; coming home he met two Dogs by the way, that quarrell'd with him; he laid down his Shoulder of Mutton, and fell to fighting with one of them; in the mean time the other Dog fell to eating his Mutton; he ſeeing that, left the Dog he was fighting with, and fell upon him that was eating; then the other Dog fell to eat; when he perceiv'd there was no remedy, but which of them ſoever he fought withal, his Mutten was in danger, he thought he would have as much of it as he could, and thereupon gave over fighting, and fell to eating himſelf.

Superſtition.

1. THey that are againſt Superſtition oftentimes run into it of the wrong ſide. If I will wear all colours but black, then am I ſuperſtitious in not wearing black.

2. They pretend not to abide the Croſs, becauſe 'tis ſuperſtitious; for my part I will believe them, when I ſee them throw their Money out of their Pockets, and not tell then.

3. If there be any Superſtition truly and properly ſo called, 'tis their obſerving the Sabboth after the Jewiſh Manner.

Subſidies.

1. HEretofore the Parliament was wary what Subſidies they gave to the King, becauſe they had no account; but now they care not how much they give of the Subjects Money, becauſe they give it with one hand, and receive it with the other; and ſo upon the matter give it themſelves. In the mean time what a caſe the Subjects of *England* are in; if

the

the Men they have ſent to the Parliament miſ-behave themſelves, they cannot help it, becauſe the Parliament is Eternal.

2. A Subſidy was counted the fifth part of a Man's Eſtate, and ſo fifty Subſidies is five and forty times more than a Man is Worth.

Simony.

1. THE Name of Simony was begot in the Canon-Law; the firſt Statute againſt it was in Queen *Elizabeth*'s time. Since the Reformation Simony has been frequent: One reaſon why it was not practiſed in time of Popery, was the Pope's proviſion; no Man was ſure to beſtow his own Benefice.

Ship-Money.

1. MR. *Noy* brought in Ship-money firſt for Maritime Towns; but that was like putting in a little Augur, that afterwards you may put in a greater: He that pulls down the firſt Brick, does the main Work, afterwards 'tis eaſie to pull down the Wall.

2. They that at firſt would not pay Ship-money, till 'twas decided, did like brave Men, (though perhaps they did no good by the Trial) but they that ſtand out ſince, and ſuffer themſelves to be diſtrained, never queſtioning thoſe that do it, do pitifully, for ſo they only pay twice as much as they ſhould.

Synod Aſſembly.

1. WE have had no national Synod ſince the Kingdom hath been ſettled, as now it is, only Provincial; and there will be this inconveniency, to call ſo many Divines together; 'twill be to put Power in their Hands, who are too apt to uſurp it, as if the Laity were bound by their Determination. No, let the Laity conſult with Divines on all ſides, hear what they ſay, and make themſelves Maſters of their Reaſons; as they do by any other profeſſion, when they have a Difference before them. For Example, Gold-ſmiths, they enquire of them, if ſuch a Jewel be of ſuch a Value, and ſuch a Stone of ſuch a Value, hear them, and then being rational Men judge themſelves.

2. Why

2. Why ſhould you have a Synod, when you have a Convocation already, which is a Synod? Would you have a ſuperfetation of another Synod? The Clergy of *England* when they caſt off the Pope, ſubmitted themſelves to the Civil Power, and ſo have continued; but theſe challenge to be *Jure Divino*, and ſo to be above the Civil Power; theſe challenge Power to call before their Presbyteries all Perſons for all Sins directly againſt the Law of God, as proved to be Sins by neceſſary Conſequence. If you would buy Gloves, ſend for a Glover or two, not Glovers-Hall; conſult with ſome Divines, not ſend for a Body.

3. There muſt be ſome Laymen in the Synod, to over-look the Clergy, leſt they ſpoil the civil Work: Juſt as when the good Woman puts a Cat into the Milk-Houſe to kill a Mouſe, ſhe ſends her Maid to look after the Cat, leſt the Cat ſhould eat up the Cream.

4. In the Ordinance for the Aſſembly, the Lords and Commons go under the Names of learned, godly, and judicious Divines; there is no Difference put betwixt them, and the Miniſters in the Context.

5. 'Tis

5. 'Tis not unuſual in the Aſſembly to revoke their Votes, by reaſon they make ſo much haſte, but 'tis that will make them ſcorn'd. You never heard of a Council revok'd an Act of its own making; they have been wary in that, to keep up their Infallibility; if they did any thing, they took away the whole Council, and yet we would be thought Infallible as any Body. 'Tis not enough to ſay, the Houſe of Commons revoke their Votes, for theirs are but Civil Truths, which they by agreement create, and uncreate, as they pleaſe: But the Truths the Synod deals in are Divine; and when they have voted a thing, if it be then true, 'twas true before; not true becauſe they voted it, nor does it ceaſe to be true, becauſe they voted otherwiſe.

6. Subſcribing in a Synod, or to the Articles of a Synod, is no ſuch terrible thing as they make it; becauſe, If I am of a Synod, 'tis agreed, either tacitely or expreſly. That which the major part determines, the reſt are involv'd in; and therefore I ſubſcribe, though my own private Opinion be otherwiſe; and upon the ſame Ground, I may without ſcruple ſubſcribe to what thoſe have determin'd

min'd, whom I ſent, though my private Opinion be otherwiſe, having reſpect to that which is the Ground of all aſſemblies, the Major part carries it.

Thanksgiving.

1. AT firſt we gave Thanks for every Victory as ſoon as ever 'twas obtained; but ſince we have had many, now we can ſtay a good while. We are juſt like a Child; give him a Plum, he makes his Leg; give him a ſecond Plum, he makes another Leg: At laſt when his Belly is full, he forgets what he ought to do; then his Nurſe, or ſome body elſe that ſtands by him, puts him in mind of his Duty, *Where's your Leg?*

Tythes.

1. TYthes are more paid in kind in *England*, than in all *Italy* and *France*. In *France* they have had Impropriations a long time; we had none in *England* till *Henry* the Eighth.

2. To

2. To make an Impropriation, there was to be the Conſent of the Incumbent, the Patron, and the King; then 'twas confirm'd by the Pope: Without all this the Pope could make no Impropriation.

3. Or what if the Pope gave the *Tythes* to any Man, muſt they therefore be taken away? If the Pope gives me a Jewel, will you therefore take it away from me?

4. *Abraham* paid Tythes to *Melchizedeck*, what then? 'Twas very well done of him: It does not follow therefore that I muſt pay Tythes, no more than I am bound to imitate any other Action of *Abraham's*.

5. 'Tis ridiculous to ſay the Tythes are God's Part, and therefore the Clergy muſt have them: Why, ſo they are if the Laymen has them. 'Tis as if one of my Lady *Kent*'s Maids ſhould be ſweeping this Room, and another of them ſhould come and take away the Broom, and tell for a Reaſon, why ſhe ſhould part with it; 'Tis my Lady's Broom: As if it were not my Lady's Broom, which of them ſoever had it.

6. They

6. They conſulted in *Oxford* where they might find the beſt Argument for their Tythes, ſetting aſide the *Jus Divinum*; they were adviſ'd to my Hiſtory of Tythes; a Book ſo much cry'd down by them formerly; (in which, I dare boldly ſay, there are more Arguments for them than are extant together any where:) Upon this, one writ me word, That my Hiſtory of Tythes was now become like *Peleus*'s *Haſta*, to wound and to heal. I told him in my Anſwer, I thought I could fit him with a better Inſtance. 'Twas poſſible it might undergo the ſame Fate, that *Ariſtotle*, *Avicen*, and *Averroes* did in *France*, ſome five hundred Years ago; which were Excommunicated by *Stephen* Biſhop of *Paris*, [by that very Name, *Excommunicated*,] becauſe that kind of Learning puzled and troubled their Divinity. But finding themſelves at a Loſs, ſome Forty Years after (which is much about the time ſince I writ my Hiſtory) they were call'd in again, and ſo have continued ever ſince.

Trade.

Trade.

1. THere is no Prince in Christendom but is directly a Tradesman, tho' in another way than an ordinary Tradesman. For the purpose, I have a Man; I bid him lay out twenty Shillings in such Commodities; but I tell him for every Shilling he lays out I will have a Penny. I trade as well as he. This every Prince does in his Customs.

2. That which a Man is bred up in, he thinks no cheating; as your Tradesman thinks not so of his Profession, but calls it a Mystery. Whereas if you would teach a Mercer to make his Silks heavier, than what he has been used to, he would peradventure think that to be cheating.

3. Every Tradesman professes to cheat me, that asks for his Commodity twice as much as it is worth.

Tradition.

Tradition.

1. SAY what you will against *Tradition*; we know the Signification of Words by nothing but Tradition. You will say the Scripture was written by the Holy *Spirit*, but do you understand that Language 'twas writ in? No. Then for Example, take these words, [*In principio erat verbum.*] How do you know those words signifie, [*In the beginning was the word,*] but by Tradition, because some Body has told you so?

Transubstantiation.

1. THE Fathers using to speak Rhetorically, brought up Transubstantiation: As if because it is commonly said, *Amicus est alter idem*, one should go about to prove a Man and his Friend are all one. That Opinion is only Rhetorick turn'd into Logick.

2. There is no greater Argument (tho' not us'd) against Transubstantiation than the Apostles at their first Council, forbidding Blood and Suffocation. Would they forbid Blood, and yet enjoin the eating of Blood too? 3. The

3. The beſt way for a pious Man, is, to addreſs himſelf to the Sacrament with that Reverence and Devotion, as if Chriſt were really there preſent.

Traitor.

1. 'TIS not ſeaſonable to call a Man Traitor that has an Army at his Heels. One with an Army is a Gallant man. My Lady *Cotten* was in the right, when ſhe laugh'd at the Dutcheſs of *Richmond* for taking ſuch State upon her, when ſhe could Command no Forces. [*She a Dutcheſs, there's in* Flanders *a Dutcheſs indeed*; meaning the Arch-Dutcheſs.

Trinity.

1. THE ſecond Perſon is made of a piece of Bread by the Papiſts, the Third Perſon is made of his own Frenzy, Malice, Ignorance and Folly, by the Roundhead [to all theſe the Spirit is intituled,] One the Baker makes, the other the Cobler; and betwixt thoſe Two, I think the Firſt Perſon is ſufficiently abuſed.

Truth.

Truth.

1. THE *Ariſtotelians* ſay, All Truth is contained in *Ariſtotle* in one place or another. *Galilæo* makes *Simplicius* ſay ſo, but ſhows the abſurdity of that Speech, by anſwering, All Truth is contained in a leſſer Compaſs; *viz.* In the Alphabet. *Ariſtotle* is not blam'd for miſtaking ſometimes; but *Ariſtotelians* for maintaining thoſe Miſtakes. They ſhould acknowledge the good they have from him, and leave him when he is in the wrong. There never breath'd that Perſon to whom Mankind was more beholden.

2. The way to find out the Truth is by others miſtakings: For if I was to go to ſuch a place, and one had gone before me on the Right-hand, and he was out; another had gone on the Left-hand, and he was out; this would direct me to keep the middle way, that peradventure would bring me to the place I deſir'd to go.

3. In troubled Water you can ſcarce ſee your Face; or ſee it very little, till the Water be quiet and ſtand ſtill. So in

troubled times you can ſee little Truth; when times are quiet and ſettled, then Truth appears;

Trial.

1. TRials are by one of theſe three ways; by Confeſſion, or by Demurrer; that is, confeſſing the Fact, but denying it to be that, wherewith a Man is charged. For Example, denying it to be Treaſon, if a Man be charged with Treaſon; or by a Jury.

2. *Ordalium* was a Trial; and was either by going over nine red hot Plough-Shares, (as in the Caſe of Queen *Emma*, accus'd for lying with the Biſhop of *Wincheſter*, over which ſhe being led blindfold; and having paſs'd all her Irons, ask'd when ſhe ſhould come to her Trial;) or 'twas by taking a red-hot Coulter in a Man's Hand, and carrying it ſo many Steps, and then caſting it from him. As ſoon as this was done, the Hands or the Feet were to be bound up, and certain Charms to be ſaid, and a Day or two after to be open'd; if the parts were whole, the Party was judg'd to be Innocent; and ſo on the contrary.

3. The

3. The Rack is us'd no where as in *England*: In other Countries 'tis uſed in *Judicature*, when there is a *Semiplena probatio*, a half Proof againſt a Man; then to ſee if they can make it full, they rack him if he will not confeſs. But here in *England* they take a Man and rack him, I do not know why, nor when; not in time of *Judicature*, but when ſome Body bids.

4. Some Men before they come to their Trial, are cozen'd to Confeſs upon Examination: Upon this Trick, they are made to believe ſome Body has confeſſed before them; and then they think it a piece of Honour to be clear and ingenious, and that deſtroys them.

Univerſity.

1. THE beſt Argument why *Oxford* ſhould have precedence of *Cambridge*, is the Act of Parliament, by which *Oxford* is made a Body; made what it is; and *Cambridge* is made what it is; and in the Act it takes place. Beſides *Oxford* has the beſt Monuments to ſhow.

2. 'Twas well ſaid of one, hearing of a Hiſtory Lecture to be founded in the Univerſity; Would to God, ſays he, they would direct a Lecture of Diſcretion there, this would do more Good there an hundred times.

3. He that comes from the Univerſity to govern the State, before he is acquainted with the Men and Manners of the Place, does juſt as if he ſhould come into the preſence Chamber all Dirty, with his Boots on, his riding Coat, and his Head all daub'd: They may ſerve him well enough in the Way, but when he comes to Court, he muſt conform to the Place.

Vows.

1. SUppoſe a Man find by his own Inclination he has no mind to marry, may he not then vow Chaſtity? *Anſw.* If he does, what a fine thing hath he done? 'tis as if a Man did not love Cheeſe, and then he would vow to God Almighty never to eat Cheeſe. He that vows can mean no more in ſenſe, than this; To do his utmoſt endeavour to keep his Vow.

Uſury.

1. THE *Jews* were forbidden to take Uſe one of another, but they were not forbidden to take it of other Nations. That being ſo, I ſee no reaſon, why I may not as well take Uſe for my Money, as Rent for my Houſe. 'Tis a vain thing to ſay, Money begets not Money; for that no doubt it does.

2. Would it not look odly to a Stranger, that ſhould come into this Land, and hear in our Pulpits Uſury preach'd againſt, and yet the Law allow it? Many Men uſe it; pehaps ſome Churchmen themſelves. No Biſhop nor Eccleſiaſtical Judge, that pretends Power to puniſh other Faults, dares puniſh, or at leaſt does puniſh any Man for doing it.

Pious Uſes.

1. THE ground of the Ordinary's taking part of a Man's Eſtate (who dy'd without a Will) to Pious Uſes, was this; to give it ſome body to pray, that his Soul might be deliver'd out of Purgatory; now the pious Uſes come into his own Pocket. 'Twas well expreſt

by *John O Powls* in the Play, who acted the Prieſt; one that was to be hang'd, being brought to the Ladder, would fain have given ſomething to the Poor; he feels for his Purſe, (which *John O Powls* had pickt out of his Pocket before) miſſing it, crys out, He had loſt his Purſe; now he intended to have given ſomething to the Poor; *John O Powls* bid him be pacified, for the Poor had it already.

War.

1. DO not under-value an Enemy by whom you have been worſted. When our Country-men came home from fighting with the *Saracens*, and were beaten by them, they pictured them with huge, big, terrible Faces (as you ſtill ſee the Sign of the *Saracen's* Head is) when in truth they were like other Men. But this they did to ſave their own Credits.

2. Martial-Law in general, means nothing but the Martial-Law of this, or that Place; with us to be us'd in *Fervore Belli*, in the Face of the Enemy, not in time of Peace; there they can take away neither Limb nor Life. The Commanders need not complain for want of it, becauſe our Anceſtors have done gallant things without it.

3.

3. *Queſtion.* Whether may Subjects take up Arms againſt their Prince? *Anſwer.* Conceive it thus; Here lies a Shilling betwixt you and me; Ten Pence of the Shilling is yours, Two Pence is mine: By agreement, I am as much King of my Two Pence, as you of your Ten Pence: If you therefore go about to take away my Two Pence, I will defend it; for there, you and I are equal, both Princes.

4. Or thus, two ſupream Powers meet; one ſays to the other, give me your Land; if you will not, I will take it from you: The other, becauſe he thinks himſelf too weak to reſiſt him, tells him, of nine Parts I will give you three, ſo I may quietly enjoy the reſt, and I will become your Tributary. Afterwards the Prince comes to exact ſix Parts, and leaves but three; the Contract then is broken, and they are in Parity again.

5. To know what Obedience is due to the Prince, you muſt look into the Contract betwixt him and his People; as if you wou'd know what Rent is due from the Tenant to the Landlord, you muſt look into the Leaſe. When the Contract is broken, and there is no third Perſon to judge, then the Deciſion is by

Arms. And this is the Caſe between the Prince and the Subject.

6. *Queſtion.* What Law is there to take up Arms againſt the Prince, in Caſe he break his Covenant? *Anſwer.* Though there be no written Law for it, yet there is Cuſtom, which is the beſt Law of the Kingdom; for in *England* they have always done it. There is nothing expreſt between the King of *England* and the King of *France*; that if either Invades the other's Territory, the other ſhall take up Arms againſt him, and yet they do it upon ſuch an Occaſion.

7. 'Tis all one to be plunder'd by a Troop of Horſe, or to have a Man's Goods taken from him by an Order from the Council-Table. To him that dies, 'tis all one whether it be by a Penny Halter, or a Silk Garter; yet I confeſs the ſilk Garter pleaſes more; and like *Trouts*, we love to be tickled to Death.

8. The Soldiers ſay they fight for Honour; when the Truth is they have their Honour in their Pocket. And they mean the ſame thing that pretend to fight for Religion. Juſt as a Parſon goes to Law with his Pariſhioners; he ſays, For the good of his Succeſſors, that the Church may

may not looſe its Right; when the meaning is to get the Tythes into his own Pocket.

9. We govern this War as an unskilful Man does a Caſting-Net; if he has not the right trick to caſt the Net off his Shoulder, the Leads will pull him into the River. I am afraid we ſhall pull our ſelves into Deſtruction.

10. We look after the particulars of a Battle, becauſe we live in the very time of War. Whereas of Battles paſt we hear nothing but the Number ſlain. Juſt as for the the Death of a Man; when he is ſick, we talk how he ſlept this Night, and that Night; what he eat, and what he drunk: But when he is dead, we only ſay, he died of a Fever, or name his Diſeaſe; and there's an end.

11. *Boccaline* has this paſſage of Souldiers, They came to *Apollo* to have their Profeſſion made the Eighth Liberal Science, which he granted. As ſoon as it was nois'd up and down, it came to the Butchers, and they deſired their Profeſſion might be made the Ninth: For ſay they, the Soldiers have this Honour for the killing of Men; now we kill as well as they; but we kill Beaſts for the preſerving of Men, and why ſhould not we have

have Honour likewiſe done to us? *Apollo* could not Anſwer their Reaſons, ſo he revers'd his Sentence, and made the Soldiers Trade a Myſtery, as the Butchers is.

Witches.

1. THE Law againſt Witches does not prove there be any; but it puniſhes the Malice of thoſe People, that uſe ſuch means, to take away Mens Lives. If one ſhould profeſs that by turning his Hat thrice, and crying Buz, he could take away a Man's Life (though in truth he could do no ſuch thing) yet this were a juſt Law made by the State, that whoſoever ſhould turn his Hat thrice, and cry Buz, with an intention to take away a Man's Life, ſhall be put to death.

Wife.

1. HE that hath a handſome Wife, by other Men is thought happy; 'tis a Pleaſure to look upon her, and be in her Company; but the Husband is cloy'd with her. We are never content with what we have.

2. You ſhall ſee a Monkey ſometime, that has been playing up and down the Gar-

Garden, at length leap up to the top of the Wall, but his Clog hangs a great way below on this ſide; the Biſhop's Wife is like that Monkey's Clog, himſelf is got up very high, takes place of the Temporal Barons, but his Wife comes a great way behind.

3. 'Tis reaſon a Man that will have a Wife ſhould be at the Charge of her Trinkets, and pay all the Scores ſhe ſets on him. He that will keep a Monkey, 'tis fit he ſhould pay for the Glaſſes he breaks.

Wiſdom.

1. A Wiſe Man ſhould never reſolve upon any thing, at leaſt never let the World know his Reſolution, for if he cannot arrive at that, he is aſham'd. How many things did the King reſolve in his Declaration concerning *Scotland*, never to do, and yet did them all? A Man muſt do according to Accidents and Emergencies.

2. Never tell your Reſolution beforehand; but when the Caſt is thrown, play it as well as you can to win the Game you are at. 'Tis but folly to ſtudy how to play Size-ace, when you know not whether you ſhall throw it or no.

3. Wiſe

3. Wiſe Men ſay nothing in dangerous times. The Lion you know call'd the Sheep, to ask her if his Breath ſmelt: ſhe ſaid, Ay; he bit off her Head for a Fool: He call'd the Woolf and ask'd him; he ſaid no; he tore him in pieces for a Flatterer. At laſt he call'd the Fox and ask'd him; truly he had got a Cold and could not ſmell. King *James* was pictured, *&c.*

Wit.

1. WIT and Wiſdom differ; Wit is upon the ſudden turn, Wiſdom is in bringing about ends.

2. Nature muſt be the ground-work of Wit and Art; otherwiſe whatever is done will prove but Jack-puddings work.

3. Wit muſt grow like Fingers; if it be taken from others, 'tis like Plums ſtuck upon black Thorns; there they are for a while, but they come to nothing.

4. He that will give himſelf to all manner of ways to get Money may be rich; ſo he that lets fly all he knows or thinks, may by chance be Satyrically Witty. Honeſty ſometimes keeps a Man from growing Rich; and Civility from being Witty.

5. Women ought not to know their own Wit, becauſe they will ſtill be ſhewing

ing it, and so spoil it; like a Child that will continually be shewing its fine new Coat, till at length it all bedawbs it with its pah Hands.

6. Fine Wits destroy themselves with their own Plots, in medling with great Affairs of State. They commonly do as the Ape that saw the Gunner put Bullets in the Cannon, and was pleas'd with it, and he would be doing so too: at last he puts himself into the Piece, and so both Ape, and Bullet were shot away together.

Women.

1. LET *the Women have power of their heads, because of the Angels.* The reason of the words *because of the Angels*, is this; The *Greek* Church held an Opinion that the Angels fell in Love with Women. This Fancy St. *Paul* discreetly catches, and uses it as an Argument to perswade them to modesty.

2. The Grant of a Place is not good by the Canon-Law, before a Man be dead; upon this ground some Mischief might be plotted against him in present possession, by poisoning or some other way. Upon the same reason a Contract made with a Woman, during her Husband's Life, was not valid.

3. Men

3. Men are not troubled to hear a Man diſpraiſed, becauſe they know, tho' he be naught, there's worth in others. But Women are mightily troubled to hear any of them ſpoken againſt, as if the Sex it ſelf were guilty of ſome Unworthineſs.

4. Women and Princes muſt both truſt ſome body; and they are Happy, or Unhappy according to the deſert of thoſe under whoſe Hands they fall. If a Man knows how to manage the Favour of a Lady, her Honour is ſafe, and ſo is a Princes.

5. An Opinion grounded upon that, *Geneſis 6. The Sons of God ſaw the Daughters of Men that they were fair.*

Year.

1. 'TWas the Manner of the Jews (if the Year did not fall out right, but that it was dirty for the People to come up to *Jeruſalem*, at the Feaſt of the Paſſover; or that their Corn was not ripe for their firſt Fruits) to intercalate a Month, and ſo to have, as it were, two *Februaries*, thruſting up the Year ſtill higher, *March* into *April's* Place, *April* into *May's* Place, *&c.* Whereupon it is impoſſible for us to know when our Saviour was born, or when he dy'd.

2. The

2. The Year is either the Year of the Moon, or the Year of the Sun; there's not above eleven Days difference. Our moveable Feaſts are according to the Year of the Moon; elſe they ſhould be fixt.

3. Tho' they reckon ten Days ſooner beyond Sea, yet it does not follow their Spring is ſooner than ours; we keep the ſame time in natural things, and their ten Days ſooner, and our ten Days later in thoſe things mean the ſelf ſame time: juſt as twelve *Sous* in *French*, are ten Pence in *Engliſh*.

4. The lengthening of Days is not ſuddenly perceiv'd till they are grown a pretty deal longer, becauſe the Sun, though it be in a Circle, yet it ſeems for a while to go in a right Line. For take a Segment of a great Circle eſpecially, and you ſhall doubt whether it be ſtraight or no. But when that Sun is got paſt that Line, then you preſently perceive the Days are lengthened. Thus it is in the Winter and Summer Solſtice; which is indeed the true Reaſon of them.

5. The Eclipſe of the Sun is, when it is new Moon; the Eclipſe of the Moon when 'tis full. They ſay *Dionyſius* was converted by the Eclipſe that happened at our Saviour's Death, becauſe it was neither of theſe, and ſo could not be natural. &c.

Zelots.

1. ONE would wonder Christ should whip the Buyers and Sellers out of the Temple, and no body offer to resist him (considering what Opinion they had of him.) But the reason was, they had a Law, that whosoever did profane *Sanctitatem Dei*, *aut Templi*; the Holiness of God, or the Temple, before ten Persons, 'twas lawful for any of them to kill him, or to do any thing this side killing him; as whipping him, or the like. And hence it was, that when one struck our Saviour before the Judge, where it was not lawful to strike (as it is not with us at this Day) he only replies; If I have spoken Evil, bear Witness of the Evil; but if Well, why smitest thou me? He says nothing against their smiting him, in case he had been guilty of speaking Evil, that is Blasphemy; and they could have prov'd it against him. They that put this Law in execution were called Zelots; but afterwards they committed many Villanies.

FINIS.